

رشد و ہدایت کے مینار

LIGHTHOUSES OF GUIDANCE

(Personalities from whom I benefited)

Hadhrat Maulana Abdullah Kapaudri Shaib

Translated by:
Maulana Mahomed Mahomedy

Published by:
Al Qamar Publications & Majlise Maarif Kapodra

Lighthouses of Guidance

(Personalities From Whom I Benefited)

Hadrat Maulānā ʿAbdullāh Kāpaudrī Sāhib

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الحمد لله على إحسانه، والشكر على مزيد إنعامه، والصلاة والسلام على حبيبه وصحبه، أما بعد!

For many years it had been my wish and the wish of my respected brother, Maulānā Muhammad Sāhib – presently residing in Malawi – to collate the biographies of the teachers and mentors of my honourable father. My father was fulfilling this wish by writing articles on this subject which were periodically published in the famous monthly, *Hirā Kā Peghām*, in Mānik Mau. These articles have now been collated and presented in book form through the efforts of Maulānā Ismāʿīl Kauthar Kausārī Falāhī and my brother Maulānā ʿAbd ar-Rahmān Sāhib.

May Allāh *taʿālā* confer them with true happiness in both worlds and bless them with additional academic and practical progress. Āmīn.

We are extremely thankful to Janāb Hājī Shabbīr Ahmad Lulat Sāhib of Zambia who is a khalīfah of Hadrat Aqdas Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī *dāmat barakātuhum* for his valuable assistance in enabling this work to be published and making it easy for us all to benefit from this book.

We will be very ungrateful if we do not express our thanks to Maulānā ʿImrān Sāhib Falāhī Khānpūrī and Maulānā Muhammad Muhr ʿAlī Qāsimī. The first of these two scholars offered academic assistance in various places of the book despite his many other preoccupations, while the second scholar did the proofreading and typesetting in a most beautiful manner. May Allāh *taʿālā* reward them with the best of rewards in both worlds.

May Allāh *taʿālā* also reward my brothers Maulānā Muhammad Sāhib and Maulānā Ismāʿīl Patel Sāhib for the interest which they showed in the preparation of this publication.

We pray to Allāh *taʿālā* to bless this collection with acceptance and make it a treasure for us in the Hereafter. Āmīn.

(Hāfiz) Ibrāhīm, *may Allāh pardon him.*

Son of Hadrat Maulānā ʿAbdullāh Kāpaudrī and khalīfah of Hadrat Aqdas Maulānā Muhammad Qamar az-Zamān Sāhib *dāmat barakātuhum.*

INTRODUCTION

<u>H</u>a<u>d</u>rat Maulānā Mu<u>h</u>ammad Rābiʿ <u>H</u>asanī <u>S</u>ā<u>h</u>ib

(Nā<u>z</u>im of Nadwatul 'Ulamā' Lucknow, and head of the All India Muslim Personal Law Board)

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، خاتم النبيين، سيدنا محمد، وعلى آله وصحبه أجمعين.

Allāh *taʿālā* placed in man's temperament the quality of being able to take benefit from whoever and whatever he sees. When he perceives good in a person, it creates an urge in him to adopt that good. When he perceives an evil in him, he endeavours to remain far from that evil. Interaction with humans and intermingling with them causes habits and noble characteristics to be passed on from one to the other. They are able to share their ways and habits in this way.

Mutual meetings and interactions enable people to benefit from each other. People of impeccable character and qualities received these through their interaction with others. If meeting such people is not possible, reading about their lives can – to a great extent – benefit the reader. Based on this, authors write biographies of great personalities to convey their characteristics for the common good. Authors have written various books on the lives of different personalities with this in mind. <u>H</u>a<u>d</u>rat Maulānā Abūl <u>H</u>asan 'Alī Miyā Nadwī's *Purāne Chirāgh*, Maulānā 'Abd al-Mājid Daryābādī's *Muʿā<u>s</u>irīn* and *Wafayāt* are examples of such books.

The book under review is titled *Lighthouses of Rectitude and Guidance From Whom I Derived Benefit*. The title itself shows that it is a book which passes on benefit. It

is a collection of articles in which the author wrote about his teachers, mentors and those senior personalities whose company had an impact on him. Some of them are well-known while others are lesser known. Some are known locally while others internationally. The following are a few who can be specifically named: Hadrat Maulānā Sayyid Husayn Ahmad Madanī, Hadrat Aqdas Shāh ʿAbd al-Qādir Rāipūrī, Hadrat Shaykh al-Hadīth Maulānā Zakarīyyā Kāndhlawī, Hadrat Maulānā Yūsuf Kāndhlawī, Hadrat Maulānā Qārī Tayyib Sāhib and Hadrat Mufakkir Islam Maulānā Abul Hasan ʿAlī Nadwī *rahimahumullāh*.

This book which contains discussions on about 50 personalities will take the place of the company of these personalities. The author, Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī is a distinguished personality in the fields of knowledge and religion. He benefited from the company and teachings of senior academics and religious leaders of this country. He felt he should convey this benefit to others, so he compiled this book on his teachers and senior personalities. This is a very beneficial work. Those who did not get the opportunity of seeing and hearing from these distinguished personalities can derive the above benefits via the author.

The Maulānā is well known in religious and academic circles by virtue of his academic acumen. He was the principal of Dār al-ʿUlūm Falāh Dārayn for quite some time. He also rendered services to another major centre of learning in Gujarat, viz. Dār al-ʿUlūm Dhābel. He spent considerable time in foreign lands. Thus, in addition to benefiting from these personalities, he derived a lot of benefit from his many experiences. He himself is an erudite scholar and distinguished personality. May Allāh *taʿālā* bless him in his works and make his actions beneficial. It is hoped that the

ʿulamā’ and students will specifically benefit from this book. May Allāh *taʿālā* proliferate its benefit.

Muhammad Rābiʿ Hasanī Nadwī
Dā’irah Shāh ʿAlamullāh, Takiyah, Rāi Bareillī
16 Ramadān al-Mubārak 1436 A.H.
4 July 2015

COMPILER'S NOTE

When man emerges from his mother's womb and comes into this world, he possesses no knowledge. Allāh *taʿālā* says:

وَاللّٰهُ أَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْئًا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ.

Allāh brought you forth from your mother's wombs without your knowing anything. He then gave you ears, eyes and hearts.[1]

It is a unique phenomenon that when man is born, he knows nothing, yet Allāh *taʿālā* creates in him the means of acquiring knowledge. That is, he is given ears to hear with, eyes to see with, and a heart to perceive things.

Psychologists say that even small infants have the power of perception which enables them to react to good and evil movements. On coming into this world, a child starts using those means which Allāh *taʿālā* conferred to him. His first school is the lap of his parents. He preserves whatever his parents, brothers, sisters and family members say or do. When he becomes slightly bigger, he starts to play with the children of his neighbourhood. He learns new words from them. This is the second stage of his education. When he becomes older, his parents admit him into a maktab or madrasah where his formal education commences. He eventually goes to study in larger institutes. He meets ʿulamā' through whom his knowledge increases and his intelligence becomes firm.

[1] Sūrah an-Naḫl, 16: 78.

The more observant a person is, the more he will ponder and reflect, and the quicker he will be affected. For example, let me convey an incident which occurred to me during my journey to Qatar. I went to a musjid for the jumuʿah s̲alāh. The imām delivered a lengthy sermon and concluded by saying:

وللحديث بقية، وإنشاء الله سأقدم في الجمعة القادمة بشرط البقاء واللقاء.

This speech is to be continued. Allāh willing, I will present it to you next Friday provided I am still living and we are able to meet.

This beautiful statement of his really appealed to me so I stored it into my memory immediately.

Similarly, I recall an incident when the Egyptians had *al-Markaz ath-Thaqāfī al-Mis̲rī* (Egyptian Cultural Centre) in Mumbai. I happened to go to Mumbai in the course of my stay in Tadkeshwar. I realized that I had a lot of time on my hands so I decided to go to *al-Markaz ath-Thaqāfī al-Mis̲rī*. On reaching there, I entered the reception area where an Egyptian woman was stationed. I said to her:

السلام عليكم. أنا من طلبة العلم، جئتُ هنا لأستفيد من مكتبتكم.

Peace be to you. I am a student. I have come here to benefit from your library.

She immediately replied: "Welcome." She called for a worker: "Mu̲hammad, come here." The man responded quickly. She took out a key, gave it to Mu̲hammad and said:

خذ المفتاح وفرّج باب المكتبة

Take this key and open the library door.

I was astonished at hearing these words because this was the first time I heard them used in this manner. We always say *iftah* instead of *farrij*. So you see, my knowledge increased from this incident.

In short, a person goes through various stages in his academic life before his personality can be constructed. I compiled this concise biography of honourable 'ulamā' to demonstrate to the reader that as long as a person does not meet countless 'ulamā' and does not benefit from their knowledge, the horizons of knowledge will not be illuminated to him and he will not acquire academic maturity. This is the reason for Hadīth experts travelling from village to village, alley to alley, traversing deserts and moving for thousands of miles for just one Hadīth. This is why when we study the list of their teachers we find it going into thousands.

The biographers of Amīr al-Mū'mīnīn Fī al-Hadīth Imām Muhammad ibn Ismā'īl Bukhārī *rahimahullāh* state that he derived the benefit of 1 080 'ulamā'. In fact, we do not have to go too far – a scholar of our own country, the conqueror of Kashmir, Sayyid 'Alī Hamdānī *rahimahullāh* is reported to have studied under 1 400 'ulamā'. This was the situation with almost all 'ulamā' of the past. If they learnt just one Hadīth from a person, they included him in their list of teachers.

I had the fortunate opportunity of meeting a large number of 'ulamā' and the occasion of deriving immense benefit from them. It includes some distinguished Arab and non-Arab scholars. They make up a long list. It is my heart-felt desire to make a brief mention of them and, in so doing, offer my affiliation to them. I present this concise collection in this regard. If Allāh *ta'ālā* permits and my courage helps me, I will try to at least present a brief mention of them.

I now present this biography to the reader and hope that this collection will be met with approval.

These writings were recorded periodically and Maulānā Muhammad Nāzim Sāhib Nadwī, the founder of Dār al-ʿUlūm Mānik Mau, used to publish them in his distinguished monthly, *Hirā Kā Peghām*. These are now presented after editing them and making certain additions to them. May Allāh *taʿālā* reward the respected Maulānā abundantly. Āmīn.

I am indebted to Maulwī ʿAbd ar-Rahmān and Maulwī Ismāʿīl Sāhib through whose efforts this work became accessible to the public. I am also very grateful to Janāb Hājī Shabbīr Ahmad Sāhib Lūlat Kāpaudrī, who is presently residing in Zambia, who – as per his ancient traditions – made a valuable contribution to the publication of this book. May Allāh *taʿālā* reward him with the best of rewards.

I pray to Allāh *taʿālā* to honour this book with acceptance and to store it as a treasure for the compiler in the Hereafter. Āmīn.

OPENING CHAPTER

I was born in Heho in Burma in 1933/1352 A.H. My deceased father had been living in Burma for some time and was a trader there. However, due to certain conditions, he returned to India in 1935, and we all – brothers and sisters came to India. In 1937 I was admitted into the local maktab and the government school. By 1944/1945, I completed the recitation of the Qur'ān and primary Dīnī education in Ankleshwar which is attached to Kāpaudrā, and grade five in the government school. I was then admitted to Jāmiʿah Islāmīyyah Dhābel for Persian and Arabic studies. In-between, I went to Dār al-ʿUlūm Deoband where I studied *Kanz ad-Daqā'iq* and other books. However, due to my ill-health, I returned to Dhābel where I completed my ʿālimīyyat course. After completing my formal studies, I commenced teaching in Majlis-e-Khuddām ad-Dīn in Simlak and Jāmiʿah Islāmīyyah Dhābel.

In 1959/1960 I remained in Dār al-ʿUlūm Deoband as a private tutor to the sons of Hadrat Maulānā Ismāʿīl Gardee *rahimahullāh*. I took this as an opportunity to benefit from the erudite scholars of Deoband, and the senior Sufis of Sahāranpūr, Gangoh and Jalālābād. Towards the end of 1960, I accepted the invitation of Maulānā Muhammad Saʿīd Buzurg *rahimahullāh*, the principal of Jāmiʿah Islāmīyyah Dhābel, where I was given administrative and teaching responsibilities. This continued until the end of 1965 when I accepted the sincere invitation of Maulānā Ghulām Muhammad

Noorgat[1] *ra<u>h</u>imahullāh* and the residents of Tadkeshwar and took up a post at Dār al-ʿUlūm Falā<u>h</u>-e-Dārayn.

By virtue of the prayers of my teachers and elders, Allāh *taʿālā* enabled me to render 27 continuous years of service at Falā<u>h</u>-e-Dārayn. During this period, I served as a teacher and academic supervisor. I was given the responsibility of the administrative affairs of the Dār al-ʿUlūm when I was still very young. I was only 33 years old at the time. This is why I repeatedly presented myself to my teachers and elders, and took their counsel. It was through their guidance that I was able to continue rendering my "broken" services. May

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[1] <u>H</u>a<u>d</u>rat Maulānā Ghulām Mu<u>h</u>ammad Noorgat <u>S</u>ā<u>h</u>ib Tadkeshwarī *ra<u>h</u>imahullāh* – the pride of Tadkeshwar, a graduate of Jāmiʿah Taʿlīm ad-Dīn Dhābel, the first principal of Dār al-ʿUlūm Falā<u>h</u>-e-Dārayn, editor of the monthly *Tablīgh* of Tadkeshwar, founder and head of Madrash Tajwīd al-Qur'ān Nūr Nagar, and a member of the consultative assembly of Dār al-ʿUlūm Nadwatul 'Ulamā' Lucknow. He was enumerated among one of the most active and vibrant 'ulamā' of Gujarat. He was a disciple of <u>H</u>a<u>d</u>rat Thānwī *ra<u>h</u>imahullāh* and had very strong and deep ties with erudite scholars like Muftī ʿAtīq ar-Ra<u>h</u>mān ʿUthmānī *ra<u>h</u>imahullāh*, Maulānā <u>H</u>if<u>z</u> ar-Ra<u>h</u>mān Siyuhārwī *ra<u>h</u>imahullāh* and Maulānā Abul <u>H</u>asan ʿAlī Nadwī *ra<u>h</u>imahullāh*. He established several centres and makātib in poor areas like Karaud and Jharnā for poor and orphan children. These were named *Bachchau Kā Ghar*. He played a major role in the establishment of the consultative assembly of Muftī ʿAtīq ar-Ra<u>h</u>mān <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh*. Unfortunately, this illustrious son of Gujarat had to bid farewell to this temporary abode on 21 Rama<u>d</u>ān 1413 A.H./16 March 1993. This was on a Saturday, when he had completed the tahajjud <u>s</u>alāh, se<u>h</u>rī, fajr <u>s</u>alāh with congregation, and was engrossed in the recitation of the Qur'ān. May Allāh *taʿālā* shower His countless mercies on him. Āmīn.

Allāh *taʿālā* accept my services and make them a means for my salvation. Āmīn.

Allāh *taʿālā* enabled me to travel to many countries of the world, and so, my journeys within India and beyond continued. Travelling to various madāris, participating in educational conferences, attending literary assemblies, travelling to Arab lands for books, etc. enabled me to visit and meet many august scholars and ʿulamā'.

I had the opportunity of learning and understanding many things in the course of meeting and remaining in the company of these enlightened scholars and thinkers. Since quite some time, the thought had come to me that I should write concise notes about the erudite and learned personalities whom I had met and derived benefit from. I felt the need to do this so that one could gauge the extent of efforts and attention of ʿulamā' which are needed for the character development of a person and his mental and academic thought processes.

In the following pages, I will make mention of those glittering stars whose effulgent light affected my heart and mind. These include my teachers, seniors whom I merely visited but continued benefiting from their writings, and also those great Sufis in whose company I had the opportunity of spending a few moments. May Allāh *taʿālā* reward every one of these senior benefactors, and may He confer them with the highest stages in Jannatul Firdaus. Āmīn.

MUHTARAM HĀFIZ IBRĀHĪM MULLĀ ‘UMARWĀRHĪ

My first teacher and tutor was Janāb Hāfiz Ibrāhīm ibn Ismā‘īl Mullā *rahimahullāh*, a resident of ‘Umar Wārhā, district Bharūch. It were his affections which made it easy for me to acquire the Qur’ān and Dīnī education. He was a good hāfiz and distinguished himself in his punctuality and hard work in religious tasks. It will be difficult to find in our times someone who could teach 5-6 year old children with the affection and love which he had. He used to teach 35-40 children who comprised of those who were still learning the letters of the Arabic alphabet, those who were reading the 30th pārā of the Qur’ān, others who were reading in other pārās of the Qur’ān, Urdu grammar, *Ta‘līm al-Islam* and *Bahishtī Thamar*. Whenever I think of his services, I am left astounded. How did he teach so many children so many different lessons!? Furthermore, there was no weakness or shortcoming in the standard of education. He was of good character, a soft temperament and an affable disposition. Every person in the village looked at him with respect. Despite his soft temperament, the children were in extreme awe of him. They never had the courage to play around while he was proceeding to the musjid or leaving it. If he saw anyone committing a mischievous act, he would twist his ears. He would also punish us if we did not learn our lesson. However, no parent ever objected.

He was especially kind to me. When I completed the maktab syllabus, he started teaching me *Chehel Sabaq* through which I began to develop an interest in the Persian language. The following couplet was written at the entrance of the village musjid:

> On the dreadful day of Resurrection, s̲alāh is the first thing one will be questioned about.

When I began to understand its meaning after commencing *Chehel Sabaq*, then – out of my foolishness – I began to think that there was no one more knowledgeable than me from among all the village children. When I used to enter the musjid, I used to ask my friends the meaning of the couplet. When they could not, I used to explain it to them and try to prove my academic superiority in this way. I seek forgiveness from Allāh *taʿālā*.

H̲āfiz̲ S̲āh̲ib came personally to arrange for my admission test at Jāmiʿah Dhābel and to make arrangements for my boarding and so on. At the time, my father was working for some educational centre in Kāthiyāwār.

Even during my student days in Dhābel, H̲āfiz̲ S̲āh̲ib periodically inquired about me, and would provide valuable pieces of advice to me. After rendering services for more than 50 years, H̲āfiz̲ S̲āh̲ib proceeded to Zambia where he rendered many years of service in the field of education. He then passed away in Lusaka.

During my teaching days, I had the occasion of meeting him in the H̲aram Sharīf. He was overjoyed at seeing me. I said to him: "H̲ad̲rat, you must most certainly order me if you need anything to be done." He replied: "O brother! You are now a lecturer at the Jāmiʿah!" I said: "H̲ad̲rat! Even if I start teaching *Bukhārī Sharīf*, I am your most insignificant student and servant. I do not know in what condition I would have been had it not been for your kindness and efforts." He was extremely pleased at hearing this and made duʿā' for me. [In the course of my stay there] I used to go

frequently to where he was staying and run errands for him.

May Allāh *taʿālā* reward him with the best recompense for his affections and efforts, and may He confer him with the highest stages in Jannatul Firdaus. Āmīn.

MAULĀNĀ AHMAD IBN DĀWŪD PANDOR KAFLETWĪ

(died 1408 A.H./1988)

When I took admission in the first year of the Persian class at Jāmiʿah Islāmīyyah Taʿlīm ad-Dīn Dhābel, our lessons were conducted by Hadrat Maulānā ʿAbd al-Hayy Bismillāh Dhābelī *rahimahullāh* for two months. However, after ʿīd al-ad-hā, the Maulānā was transferred to the second year Persian class while Maulānā Ahmad ibn Dāwūd Pandor Sāhib[1] of Kafletah (district Sūrat) was appointed to the first year class.

For the rest of the year we studied all the text books of the first year Persian class under him. Maulwī Ahmad Dāwūd Sāhib was a hardworking and jovial teacher. Students used to take unfair advantage of his lenient nature. However, he would still rectify them through teaching and tutoring. He would occasionally call the studious and intelligent students to his room, provide

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[1] Maulānā Ahmad ibn Dāwūd Pandor Kafletwī: He was a graduate of Jāmiʿah Dhābel and a student of ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh*. He graduated from Jāmiʿah Dhābel in 1359 A.H. and proceeded to Lahore for one year where he studied tafsīr under Hadrat Lāhorī *rahimahullāh*. On completing his studies there, he returned to his family business. In-between, he taught for one year at Jāmiʿah Dhābel. It is a sign of his acceptance that within that one year of teaching, he was blessed with an excellent student like Hadrat Mufakkir Millat *rahimahullāh*. This is the favour of Allāh *taʿālā* which He confers on whomever He wills. The historian of Gujarat, Maulānā ʿAbd al-Hayy Sāhib Kafletwī *rahimahullāh* makes mention of two or three of his writings. Unfortunately, these could not be found.

them with breakfast and encourage them in every way possible.

His tenure as a teacher was a short one. He left Dhābel and proceeded to the West Indian island of Barbados where he continued rendering Dīnī services until his departure from this world. He passed away in Barbados and was buried there. May Allāh *taʿālā* shower His abundant mercies on him.

MAULĀNĀ ʿABD AL-H̲AYY BISMILLĀH DHĀBELĪ

(born on Friday 21 Rabīʿ al-Awwal 1339/3 December 1920; passed away on 10 Rajab 1396 A.H./7 July 1976 in Reunion)

I passed my first year Persian class with good marks and got admission in the second year Persian class the following year. In this class, I had the honour of studying under Dhābel's well-known and esteemed scholar, H̲ad̲rat Maulānā ʿAbd al-H̲ayy ibn Muftī Ismāʿīl Bismillāh *rah̲imahullāh*. The Maulānā possessed a pure interest in the Urdu, Persian and Arabic languages. He knew thousands of Persian and Urdu couplets from memory. He was especially enamoured by the writings of ʿAllāmah Iqbāl *rah̲imahullāh* and would read them enthusiastically and with full emotion.

His Urdu handwriting was also very clear and lucid. Whenever he gauged a bit of capability in a student, he would pay special attention to increasing it and to kindling his academic capabilities. It was through his blessed company and special attention that I developed an interest in reading. It was through his assemblies that I learnt the names and writings of ʿAllāmah Shiblī *rah̲imahullāh*, Sayyid Sulaymān Nadwī *rah̲imahullāh*, Maulānā Āzād *rah̲imahullāh* and other luminaries of knowledge and literature.

He used to pay special attention to the etiquette of an assembly and correcting a person's Urdu. I will always remember this childhood memory. One day I met him on the road outside the madrasah. He posed a question to me, and in my reply I uttered the words: "You had said this." He immediately twisted my ears. I was perplexed and was thinking what crime did I commit that I am being punished. Immediately thereafter the

thought came to my heart that I uttered the words *"Toem Ne"* (You) and this is why I was being punished. I immediately began saying: *"Āp Ne, Āp Ne"* and the Maulānā left me. Teachers who observe such "minor" things and are particular about correcting them are becoming rarer by the day.

Opposite his office, Maulānā *ra<u>h</u>imahullāh* had a room which he reserved for his personal reading. It contained a few cupboards which were neatly arranged. Utensils and other necessities for tea-making were kept there. Due to his special attention to me, he selected me for his errands. I was assigned to make his tea during the tea-break, to wash the dishes after 11:00am, and to clean the room. I used to go to this room after lunch. Maulānā would be gone to his house in the meantime. After cleaning the room, I would peruse through his books. Incidentally, my eyes fell on *al-Fārūq* of ʿAllāmah Shiblī *ra<u>h</u>imahullāh*. I took it out of the cupboard and began paging through it. My heart was enraptured by its flowing text and I began reading it from the beginning.

I would return the book to its place before <u>z</u>uhr and proceed to the musjid. A few days later, <u>H</u>a<u>d</u>rat Maulānā *ra<u>h</u>imahullāh* looked towards the cupboard and asked: "Who takes out these books?" He probably asked this question because I had not placed the books in the neat manner in which he had arranged them. I replied in trepidation: "No one other than me comes into this room. I am the only one who takes out books and reads them." I must have been 12 or 13 years old at the time. <u>H</u>a<u>d</u>rat expressed his approval and emphasised on me to continue reading. When he came to know that I had completed reading *al-Fārūq*, he stressed on me to commence reading *Sīrat ʿUmar ibn ʿAbd al-ʿAzīz*. In this way, I read several books by the end of the year.

Whenever Hadrat Maulānā *rahimahullāh* used to complete his lessons and he had to go to the library or some other place, he would write a few couplets on the blackboard and say to the class: "You must write the translation of these couplets by the time I come back." On one occasion he wrote the following [Persian] couplets:

> If a person is knowledgeable and still considers himself to be devoid of knowledge, he will reach the heavens with his horses of quest and perfection.
>
> The one who is knowledgeable and considers himself to be knowledgeable will also reach his destination with his lame donkey.
>
> As for the one who is ignorant but considers himself to be knowledgeable, he will remain immersed in his compounded ignorance.

We could not write the correct translation of these couplets. Maulānā *rahimahullāh* explained them to us and we learnt them because they appealed to us.

Sometimes he would read to us the compilations of ʿAllāmah Iqbāl, and ask us to render some of them in the jalsahs. In the annual jalsah of Anjuman Islāh al-Kalām, he asked me and a few classmates to render *Az Khwāb-e-Girā Khwāb-e-Girā Khwāb-e-Girā Khayz.* After rendering this composition, the guest of the jalsah, Hadrat Maulānā Shams al-Haq Afghānī *rahimahullāh*, commended us and said: "*Bisyār Khūb, Bisyār Khūb!*" (very good, very good)

In the same jalsah I had to deliver a speech in Persian. It was essentially prepared by Hadrat Maulānā *rahimahullāh*. I was awe-struck before delivering the

speech because seniors like H̲ad̲rat Maulānā Shams al-H̲aq Afghānī *rah̲imahullāh*, Maulānā Sayyid Anwār al-H̲aq S̲āh̲ib, Maulānā ʿAbd al-Qadīr S̲āh̲ib[1] *rah̲imahullāh* and other lecturers of the Jāmiʿah were present. Anyway, I plucked up the courage to deliver the by-hearted speech with full vigour. At the end of my speech, exclamations of *Sub-h̲ānallāh, Māshā Allāh* brought life to me and I received a *chawannī* (a four anna coin) which, in those days, was a very big prize for me.

In addition to his services in the field of teaching, H̲ad̲rat Maulānā *rah̲imahullāh* supervised the activities of Anjuman Nās̲ir al-Muslimīn in Dhābel village. He would occasionally call me on Fridays or during the holidays, and assign me to certain tasks of the Anjuman.

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[1] Maulānā ʿAbd al-Qadīr ibn ʿAbd ar-Rah̲īm Kāmelpūrī *rah̲imahullāh* was a graduate of Jāmiʿah Dhābel, a student of ʿAllāmah Kashmīrī *rah̲imahullāh* and the Shaykh al-H̲adīth of Dār al-ʿUlūm Taʿlīm al-Qur'ān, Rawalpindi. He was born in 1893. He studied under distinguished scholars in Madrasah Amīnīyyah Delhi, Maz̲āhir al-ʿUlūm Sahāranpūr, Dār al-ʿUlūm Deoband and Jāmiʿah Dhābel. He had the opportunity of studying *Bukhārī Sharīf* two times under Shāh [Anwar Kashmīrī] S̲āh̲ib *rah̲imahullāh*. It was through the latter's suggestion that he was appointed as a lecturer at Jāmiʿah Dhābel. However, he had to leave because of certain conditions at home. He came back on the invitation of Maulānā Ah̲mad Buzurg *rah̲imahullāh* and Muftī Ismāʿīl Bismillāh *rah̲imahullāh*. His total stay at Jāmiʿah extended for five years. An erudite scholar like Shaykh al-H̲adīth Maulānā Sarfarāz Khān S̲afdar was his student. He wrote *Tauthīq al-Kalām, Tadqīq al-Kalām* and a few other books. Unfortunately, he departed from this world on 4 December 1990.

It was at this Anjuman that I came across the daily *al-Jamʿīyyah* for the first time. Other periodicals such as *al-Furqān* (Lucknow), *Burhān* (Delhi), *Siyāsat* (Delhi), etc. used to come to the Anjuman by virtue of Hadrat Maulānā's counsel. I used to read these after ʿasr or on Fridays.

I also studied all the Arabic first year textbooks under Hadrat Maulānā *rahimahullāh*. I got to practise translating from Arabic to Urdu through the book *ʿArabī Kā Muʿallim* under Hadrat *rahimahullāh*. We used to have one free period, so Hadrat *rahimahullāh* used to teach me *Akhlāq Muhsinī* and *Yūsuf Zulaykhā*. He was very strict and particular about marking and checking my Arabic creative writing notebook.

When it came to politics, Hadrat Maulānā *rahimahullāh* was a supporter of Jamʿīyyatul 'Ulamā' Hind. He used to join Hadrat Maulānā Muhammad Yūsuf Bannūrī *rahimahullāh* and Hadrat Maulānā Shams ad-Dīn Baraudwī[1] *rahimahullāh* in spreading the message of

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[1] Hadrat Maulānā Qārī Muftī Sayyid Shams ad-Dīn Baraudwī *rahimahullāh*: He was the chief supervisor of Islāh al-Muslimīn Baraudah and of Jamʿīyyatul 'Ulamā' Gujarat. He was a graduate of Jāmiʿah Husaynīyyah Rander, the muftī and head teacher at Jāmiʿah Husaynīyyah, a teacher at Jāmiʿah Dhābel, a student of ʿAllāmah Kashmīrī *rahimahullāh* and a translator of the Qur'ān. He was born in 1320 A.H./1902 in Baraudah. He commenced with English education but was influenced by a man of Allāh *taʿālā* to give it up and devote himself to Dīnī education. He was from among the first graduates of Jāmiʿah Husaynīyyah Rander. He graduated in 1341 A.H. Acting under the advice of the founder of the Jāmiʿah, Maulānā Muhammad Husayn Sāhib Randerī *rahimahullāh*, he proceeded to South Africa where he remained for a few years in rendering Dīnī services. He then returned and was occupied in teaching in Jāmiʿah Husaynīyyah and Dhābel. His students include Muftī Ahmad

Jamʿīyyatul ʿUlamāʾ Hind to the masses. I used to attend some of the assemblies as an attendant to Hadrat *rahimahullāh*. In this way, I used to come to know the thoughts and ideas of the elders and seniors.

I had the opportunity of hearing about Hadrat Shaykh al-Islam Maulānā Sayyid Husayn Ahmad Madanī Sāhib's struggle and his lofty rank in knowledge and piety. I also learnt about his phenomenal political services from Maulānā *rahimahullāh*. After Maulānā Madanī *rahimahullāh*, I used to constantly hear the praises of Hadrat Maulānā Hifz ar-Rahmān Siyuhārwī *rahimahullāh*.

ʿAllamah Shabbīr Ahmad ʿUthmānī *rahimahullāh* was Maulānā's teacher. Thus, despite their political differences, Maulānā used to speak about him with utmost respect and reverence. I cannot remember him ever saying anything unpleasant or distasteful about Hadrat Hakīmul Ummat Thānwī *rahimahullāh* or ʿAllāmah ʿUthmānī *rahimahullāh* and his associates. Remaining in the company of Maulānā *rahimahullāh* taught us a practical lesson of how to remain on the path of moderation irrespective of the differences which existed among the ʿulamāʾ.

Maulānā's loving and affectionate treatment towards me caused me to forget the love and affection of my

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Bemat Sāhib, Maulānā Ādam Manaubrī Sāhib, Maulānā Sayyid Ghulām Rasūl Baurasdī Sāhib *rahimahumullāh* and others. He was equally proficient in Urdu and Gujarati. He wrote several books – his translation of the Qur'ān and *Ahsan al-Qawā'id* are the most well-known. He laid the foundations for Islāh al-Muslimīn through which countless makātib were established. He passed away on a Sunday, 13 Shaʿbān 1378 A.H./February 1959. He left behind most noteworthy children. May Allāh *taʿālā* shower His abundant mercies on him. Āmīn.

parents. Rarely would a week go by without Maulānā taking me two or three times to his house to feed me. If I fell ill, he would inquire about me and send food for me.

He continued steering me academically for as long as I was studying in the madrasah. On graduating, he assigned teaching tasks to me. When I was appointed as the academic supervisor of Majlīs-e-Khuddām ad-Dīn, he helped me at every step of the way with his counsel.

He also taught me the manner of writing and corresponding with pious elders. Hospitality was second nature to him. He was not wealthy, but he never complained nor did he ever express any worry. He used to count me among his sons.

He travelled to Rangoon but could not feel at ease there. He then travelled to Madagascar. When he returned, he took care of the post of the principal at the Jāmiʿah. However, Maulānā was not one to fall into conspiracies, so he could not take control of situations.

He accepted a teaching post in Dār al-ʿUlūm Falāh-e-Dārayn and also took the responsibility of the periodical, *Tablīgh.*[1] When there was a change in the administration of Falāh-e-Dārayn during its early period, Maulānā *rahimahullāh* was requested to restrict

[1] This is a Gujarati periodical which was first published from Tadkeshwar and now from Dār al-ʿUlūm Tārāpūr. Its first editor was Janāb Munshī Mahmūd ibn Qāsim Pandor Kāpaudrī *rahimahullāh* and then Maulānā Ghulām Muhammad Sāhib Noorgat *rahimahullāh*. It is presently under the editorship of Maulānā ʿAbd al-Ahad Sāhib Tārāpūrī. The sciences and teachings of Hadrat Thānwī *rahimahullāh* were particularly proliferated in Gujarat through this periodical.

himself to teaching so that the students of this new institute could be trained thoroughly. However, there were some supporters who turned back on Maulānā, so after taking a three-month leave, he tended in his resignation.

This was a severe test for me. I went repeatedly to him to seek clarification over the situation but Maulānā could not be convinced to return. He eventually travelled to Reunion where, due to a heart-attack, he departed from this world so that he could receive from Allāh *taʿālā* the rewards for his lengthy services in the fields of knowledge, society and politics.

O Allāh! Forgive him, have mercy on him and admit him into the Paradise of bliss. Āmīn.

May Allāh *taʿālā* reward H̲ad̲rat Maulānā *rah̲imahullāh* in full for his favours and services. Together with my other teachers, H̲ad̲rat Maulānā *rah̲imahullāh* has a share in whatever little Dīnī services I could render.

MAULĀNĀ MUHAMMAD IBN IBRĀHĪM SŪFĪ SĀHIB DHĀBELĪ

(died 1382 A.H.)

Hadrat Maulānā Muhammad Ibrāhīm Sūfī Sāhib *rahimahullāh* was a resident of Dhābel. He began teaching immediately after graduating from the Jāmiʿah at Dhābel. He spent many years teaching the Persian classes and then progressed to the first year Arabic class. Hadrat Sūfī Sāhib was appointed as our teacher when we completed our first year Arabic and went into the second year. From the very beginning of our studies we used to hear stories about his strictness. If a student were to make three mistakes while reading the lesson, he would be ordered to stand up immediately. Sometimes, the student would have to remain standing until the afternoon, and sometimes from after zuhr until ʿasr. In fact, some students had to squat and hold their ears by passing their hands under their thighs.

[Bearing in mind his strictness] when the time for the academic year to commence in Shawwāl arrived, I began crying before my mother and insisted that I wanted to leave the madrasah. My father was strict by nature so I could not pluck the courage to say anything in his presence. My mother informed my father about my thoughts. He summoned for me immediately and said that I will have to go to Dhābel. He added: "No teacher is so tyrannical as to be strict to his students without due cause." My father had been a teacher in a Gujarati school, so he related a few incidents and said: "Children are sometimes offended by what the elders do, but this is due to their immaturity. The strictness and harshness of the elders are actually beneficial to the children." I did not have the courage to oppose my father, so I eventually got ready and left for Dhābel.

I still recall the fear which overcame me the first day I went to his class. The lessons for *Nūr al-Īd̲āh̲, Hidāyah an-Nah̲w, Taysīr al-Mant̲iq, ʿIlm as̲-S̲īghah* and *Bah̲r al-Ādāb* commenced in the different periods.

It was H̲ad̲rat S̲ūfī S̲āh̲ib's practice to ask each student to read the entire lesson. This would continue for one month. Once he ascertained within this first month that such and such students are regular in preparing for the lessons, he would rarely ask them to read. All praise is due to Allāh *taʿālā* for having enabled me to pass this test. I never had to stand for the rest of the day or squat by holding my ears while passing my hands under my thighs for the entire year. In fact, he made certain concessions for me which were in conflict with his temperament and methodology.

From among my classmates, Shaykh Ah̲mad Paunwī and Muh̲ammad ʿAbbās Paunwī were very intelligent. Before coming to Dhābel, Shaykh Ah̲mad had already studied grammar and etymology at a madrasah in Punjab. This is why he used to read the Arabic texts very well. I used to compete with him daily to read the text of *Nūr al-Īd̲āh̲*. I used to study the text after fajr in my room and try to read it a few times so that I could read it correctly and swiftly in front of H̲ad̲rat S̲ūfī S̲āh̲ib *rah̲imahullāh*. Anyway, H̲ad̲rat S̲ūfī S̲āh̲ib *rah̲imahullāh* was merciful towards the two of us.

When the Bāb al-Istinjā' commenced in *Nūr al-Īd̲āh̲*, and we came to the text which contained the words:

إذا كانت...مدلاةً

Then due to my young age, I laughed involuntarily. Because of this, the rest of my classmates could not withhold their laughter. S̲ūfī S̲āh̲ib turned red with anger and began scolding one of the classmates by the name of Ismāʿīl Kolhāpūrī. He was of senior age who

had given up a job as a Marathi teacher and joined the madrasah. He had a large beard. Bearing in mind his seniority, Sūfī Sāhib vented most of his anger on him. He said: “You are not saying anything to the one who caused all of us to laugh in the first place.” Sūfī Sāhib said: “If he laughs, he will have to cry. What was the need for you to laugh?” Anyway, everyone was reprimanded for this action, but we were, nonetheless saved from punishment. The boys spoke a lot about it after classes and were most astonished at Sūfī Sāhib’s concession towards me. Had he not shown kindness to me the way he did, it would have been difficult for weak people like me to remain in the madrasah.

Hadrat Sūfī Sāhib *rahimahullāh* used to sit on a chair outside Anjuman Nāsir al-Muslimīn after the ʿasr salāh and read the newspapers. He would also observe the students who passed by. His students would not have the pluck to walk that way after ʿasr because if they were to commit just two mistakes in the lesson, he would reprimand them immediately.

Hadrat had the habit of saying “Yahā” (here) repeatedly. There was a slight impediment in his speech so he used to say “Yahā, yahā” by pausing in-between. He would say: “Here! You have not come here to study! How can you even have the time to take a stroll in the town!?” He would then ask the student to stand up. Whenever I had to accompany Hadrat ʿAbd al-Hayy Sāhib *rahimahullāh* to the Anjuman, I would stagger and reel [out of fear for Sūfī Sāhib] but, all praise is due to Allāh *taʿālā*, he never reprimanded me nor did he say anything to me in class.

Later there came a time when I was appointed as a teacher in the first year Arabic class. Hadrat Sūfī Sāhib would pass by to go to the second year Arabic class. He would observe my teaching, and would sometimes stand to one side and listen. I then left the Jāmiʿah for

a few years and went to Majlis Khuddām ad-Dīn in Simlak. After that, I proceeded to Dār al-ʿUlūm Deoband with the sons of Maulānā Ismāʿīl Gardee S̲āh̲ib *rah̲imahullāh.*[1]

I returned to the Jāmiʿah in 1961 at the invitation of Maulānā Muh̲ammad Saʿīd Buzurg *rah̲imahullāh*. I was assigned some work in the office and also had to teach *Sharh̲ al-Wiqāyah* and *Maqāmat-e-H̲arīrī*.

H̲ad̲rat S̲ūfi S̲āh̲ib *rah̲imahullāh* was bed-ridden at the time. When Maulānā Saʿīd S̲āh̲ib Buzurg *rah̲imahullāh* went to visit him, he expressed how happy he was at my return to the Jāmiʿah and said: "It would have been better had you given him the entire first year Arabic class because previously, the students who studied under him in the first year and then came to me in the second year class were very capable. You should therefore use him to lay the foundations of the Arabic language in the students." When H̲ad̲rat Saʿīd Buzurg

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[1] Maulānā Ismāʿīl S̲āh̲ib Gardee: A man who derived the blessings of Dār al-ʿUlūm Deoband, a graduate of Jāmiʿah Dhābel, a student of H̲ad̲rat ʿAllāmah Kashmīrī *rah̲imahullāh* and a major businessman in South Africa. The support of his family was showered on Islamic institutes and ʿulamā' to such as an extent that everyone – the ʿulamā' and the masses – used to say: *Gardee ne ʿilm kī mekh gār dee* – Gardee has pegged the nail of knowledge.

Sayyid Azhar Shāh Qays̲ar *rah̲imahullāh* says with reference to him: He was a well-informed ʿālim, one who was very particular about his obligations, and a pious Muslim. Although he was fully engrossed in business, his knowledge was fresh due to constant reading and academic discussions. He used to deliver excellent lectures, and had good capabilities in the field of writing. He passed away in 1404 A.H.

S̲āh̲ib related this to me, he said: “I am ready to accept whatever you decide.”

What really made me happy was that an experienced and old teacher of the madrasah, and my own benefactor and tutor had a good opinion about me.

H̲ad̲rat S̲ūfī S̲āh̲ib *rah̲imahullāh* passed away in that illness, left behind that phenomenal service of 35 years, and left us with the pain of separation. His punctuality to class, his intense efforts in explaining the lessons, strict supervision of students, and other valuable qualities are worthy of emulation by every teacher. May Allāh *taʿālā* recompense him with the best of rewards and confer him with proximity in His mercy. Āmīn.

MAULĀNĀ MUHAMMAD HASAN SĀHIB DAUHDĪ

(born around the year 1888, passed away in Sukhkur Hyderabad, 1964)

Maulānā Muhammad Hasan Dauhdī *rahimahullāh* was also one of our teachers in Jāmiʿah Islāmīyyah Dhābel. He was most probably a graduate of Madrasah Amīnīyyah Delhi. He studied under Hadrat Muftī Kifāyatullāh Sāhib *rahimahullāh* and other scholars of Delhi, and become a man of solid capabilities. He spent a considerable time in Delhi and also studied medicine. Like the scholars of the past, he led an extremely simple life. He knew countless Arabic, Persian and Urdu poems from memory. He was extremely jovial by nature, and would relate stories and anecdotes which would reduce his audience to laughter.

Hadrat Muftī Ismāʿīl Bismillāh *rahimahullāh* had a close bond with the Maulānā. He would accompany Hadrat Muftī Sāhib after ʿasr and on journeys, and relate his poems and humorous anecdotes to him. This would bring great joy to Hadrat Muftī Sāhib.

I studied *Kanz ad-Daqā'iq, Nūr al-Anwār* and a few other books under him for a short period of time, and then proceeded to Deoband. I completed these books in Dār al-ʿUlūm Deoband.

Maulānā Muhammad Hasan Sāhib *rahimahullāh* was in the habit of waking up at sehrī time. He would come to the musjid before fajr, stand near the pond, and awaken the students saying: "O servants of Allāh! Wake up! It is sehrī time. Look! The pious servants wake up while Shaytan remains asleep. Hasten! Allāh's mercy is descending." He would speak in a similar vein in a loud booming voice. Sometimes he would quote the

following couplet in his unique tune and in a loud voice.

لو لا الله ما اهتدينا – ولا تصدقنا ولا صلّينا

Had it not been for Allāh, we would not have been guided. We would have neither given charity nor performed s̲alāh.[1]

His voice had a unique type of pain which would affect the hearts. He would also quote the following couplets quite often:

> This is a temporary lodge for travellers. By Allāh, it is not a permanent residence for anyone. Those who were residing here yesterday – there is no sign of them today.

We observed him performing s̲alāh with absolute humility and composure. In their free time, students would go to his room or sit near the pond of the old musjid and listen to his poems and stories of his time in Delhi.

He also spent some time in Bhopal, so he used to relate the stories of certain Khāns in a most appealing manner, imitating their manner of speech and tunes. This would reduce the assembly to laughter.

His academic capabilities were very solid. He used to teach in a pleasing style and in simple language.

After leaving Jāmiʿah Dhābel, he proceeded to Dār al-ʿUlūm Rāmpūrah in Surat city. He remained there for quite some time. There too, many students benefited from him.

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[1] Bukhārī, no. 4104.

MAULĀNĀ MUFTĪ ISMĀʿĪL CĀSŪJĪ KAFLETWĪ

(born 30 June 1901. Passed away 1 Shaʿbān 1379 A.H./31 January 1960)

Muftī Ismāʿīl Cāsūjī *rahimahullāh* was enumerated among the very capable ʿulamāʾ of Gujarat. He fulfilled the responsibilities of Muftī of Rangoon in Burma. When he returned to his hometown town for a few years, he was invited to Jāmiʿah Dhābel as a teacher. He was from among the close associates of Hadrat Muftī Ismāʿīl Bismillāh *rahimahullāh*.

I did not get an opportunity of studying under him because when I was in my first year of the Persian class, he was teaching *al-Hidāyah* (Awwalayn). However, I remember him forever on account of one incident. It is as follows:

Hadrat Muftī Ismāʿīl Bismillāh *rahimahullāh* was the principal when I first went to study in Dhābel. I took my letter [of introduction] and presented myself in the office. Maulānā Ismāʿīl Cāsūjī *rahimahullāh* used to sit in the same office with Hadrat Muftī Sāhib. I was overwhelmed when I saw his large stature and heard his deep voice. Hadrat Muftī Sāhib asked: "In which class do you seek admission?" I replied: "The first year Persian class." He asked: "Do you know Urdu?"

I had already read *Taʿlīm al-Islam* and *Bahishtī Thamar*. Furthermore, in our times, the schools in the villages which had a large number of Muslims used to have one period for Urdu. These schools were known as Urdu-Gujarati schools. The Urdu readers of Anjuman Himāyat al-Islam used to be taught in these schools. I had studied these books until the fifth grade under Master Yūsuf Tankārwī.

This is why I replied immediately: “Yes, I can read Urdu.” An Urdu book was lying near Hadrat Muftī Sāhib. He opened it and asked me to read. I read about half a page and thought to myself that I read very well. However, Muftī Sāhib said in a loud tone: “Enough, enough, stop. This is the type of Urdu you know!?” I became terrified and began perspiring. Maulānā Ismāʿīl Cāsūjī immediately said: “Hadrat Muftī Sāhib! This village child read the text very well.” Hadrat Muftī Sāhib *rahimahullāh* smiled at this statement and said to me: “Go to the library and ask Hāfiz ʿAbd al-Haqq Sāhib[1] to include your name in the first year Persian class.”

The Maulānā’s intercession proved to be a mercy and a help from the unseen. I did not now who he was at the time, but my heart was saturated with gratitude towards him. Later on I learnt that he is a senior teacher at the Jāmiʿah, and that he is extremely soft-natured, affectionate and merciful towards the students.

Muftī Ismāʿīl Cāsūjī *rahimahullāh* did not remain at the Jāmiʿah for too long. He went back to Rangoon and passed away there. May Allāh *taʿālā* shower His mercy on him. Āmīn.

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[1] Hāfiz ʿAbd al-Haqq Bismillāh Sāhib *rahimahullāh* was a hifz and nāzirah teacher at Jāmiʿah Dhābel. He served the madrasah for about 40 years. Simplicity and trustworthiness were his hallmarks. He passed away in 1383 A.H. May Allāh shower His mercy on him.(*Tārīkh Jāmiʿah Dhābel*, p. 150)

MAULĀNĀ MUFTĪ ISMĀʿĪL IBN MUHAMMAD BISMILLĀH SĀHIB

(Born 1316 A.H./1898. Passed away 16 Shawwāl 1378 A.H./24 April 1959)

Hadrat Muftī Ismāʿīl Bismillāh Sāhib *rahimahullāh* was from among the senior ʿulamā' of India. He was born in Dhābel, district Surat in 1316 A.H./1898. His early education was in Simlak Dhābel, and Madrasah Islāmīyyah in Kathor. He proceeded to Dār al-ʿUlūm Deoband for higher Arabic and Islamic studies, and benefited from the giants of knowledge of that time. He studied under Hadrat ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh*, ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh*, ʿAllāmah Ibrāhīm Balyāwī *rahimahullāh*, ʿAllāmah Ghulām Rasūl Khān Sāhib *rahimahullāh*, Maulānā Hāfiz Muhammad Ahmad Sāhib *rahimahullāh* and other distinguished scholars. He spent a few years in Madrasah Amīnīyyah in Delhi, and had the honour of studying under the grand muftī of India, Muftī Kifāyatullāh *rahimahullāh* and other scholars of Delhi. After his graduation he travelled to South Africa and Burma. He took care of the important responsibility of the Dār al-Iftā' in Burma. He then came and joined the Jāmiʿah where he fulfilled various responsibilities such as educational supervision, teaching, Dār al-Iftā' and also the principal-ship.

Hadrat Muftī Ismāʿīl Sāhib *rahimahullāh* was the principal at the time when I went for admission. I was overwhelmed by him when I entered his office and set eyes on him for the first time. He had a bright face, he was of average height and a sweet manner of speech. He knew my father since their stay in Burma. This is why he asked about him. After asking me a few

questions and giving me a short test, he admitted me into the first year Persian class.

It was Hadrat Muftī Sāhib's practice that the moment madrasah commences in the morning, he would emerge from his office and walk past the three blocks of the boarding. It was a simple boarding in those days with average size rooms in all three blocks. The first block had rooms 1-15, the second block had rooms 16-32, and the last block had rooms 33-50.

If any student happened to oversleep, Hadrat Muftī Sāhib would awaken him and send him to the madrasah. If any student had taken ill, he would go and inquire about him. During our first year of study, malaria spread towards the end of Shawwāl. A large number of students suffered from a fever. I too had taken ill. This was the first time I had left home and was only 11 years old at the time. This is why I began thinking of my mother. As per his habit, Hadrat Muftī Sāhib walked past the boarding. I was in room 33. He opened the door and asked: "Why are you lying down?" Instead of replying, I began crying loudly.

In those days there were no beds in the boarding. Most students used to sleep on the floor. I was lying on a thin mattress. Hadrat Muftī Sāhib came in and sat down at my head-side. He passed his hand affectionately over my head, read something and blew on me. He continued consoling me for quite some time.

Allāhu Akbar! He was a distinguished scholar of his time, the chief muftī and the principal. Despite this, look at his kindness and mercy towards a weak student from a village! Tears well in my eyes whenever I think of this scene, and prayers gush forth from the depths of my heart for Hadrat Muftī Sāhib's high ranks in Paradise. O Allāh! Confer the highest stages to Hadrat Muftī Sāhib. Āmīn.

Hadrat Muftī Sāhib was extremely hospitable. If he had any guest and a meal was cooked for him, then it would be a special occasion for us as well. I used to accompany Hadrat Maulānā ʿAbd al-Hayy *rahimahullāh* very often to his house. I would get an opportunity to serve the guests and also enjoy the food which was prepared. I used to go into his house for as long as I was still young. However, three years later, Hadrat said to me that I am now older, so I must be observant of purdah. If Hadrat Muftī Sāhib did not observe the limits of the Sharīʿah in his house, who else would!?

I did not get an opportunity of studying formally under Hadrat Muftī Sāhib because when I commenced my studies, he was teaching *al-Hidāyah* (Awwalayn) at the time. However, he did teach us one lesson of *Nūr al-Anwār* on one occasion. This happened when some of my classmates complained about the teacher who had been assigned to us. They complained that he cannot explain the lesson properly. When the complaint reached Hadrat Muftī Sāhib, he said: "What is the difficulty in it?" He then explained the entire lesson in half an hour.

مَنْ عَلَّمَنِيْ حَرْفًا صِرْتُ لَهُ عَبْدًا[1]

I become a slave of the one who teaches me a single letter.

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[1] سئل الشيخ عائض القرني حفظه الله عن هذه المقولة كما في دروسه فقال: لا يصح هذا من المعصوم صلى الله عليه وسلم ولكنه مثل من الأمثلة التي اشتهرت على ألسنة الناس. قلتُ: أصاب الشيخ ولكن الشيخ أبا سعيد محمد بن محمد الخادمي رحمه الله (المتوفي ١١٥٦) نسبه إلى علي رضي الله عنه، وهذا نصه: قال علي رضي الله عنه: أنا عبد من علّمني حرفا، إن شاء باع وإن شاء استرقّ. (بريقة محمودية شرح طريقة محمدية: ١٨٥\٥) إسماعيل عفى عنه.

Hadrat Muftī Sāhib was an expert in fiqh and the principles of fiqh. This is why students used to be very happy and satisfied with his lessons. He was quite jovial, and would joke with those students who were close to him. However, youngsters like us did not have the courage to go to his office. This is why when we had any need, we would turn to his close students to go on our behalf.

Our lessons of the third year Arabic class commenced. Some of my classmates decided to go to Deoband. I too decided to go. My father was not happy about this. He said that I was still too young and weak, and will not be able to manage the cold weather conditions there. But my mind was made up. When Hadrat Muftī Sāhib came to know of this, he summoned me to his office immediately and went at length in explaining to me that it was not good to leave when the year had already commenced, and that I was too young. But I was not convinced. He became extremely angry and said: "Go! Do as you wish." I went and got myself admitted in Dār al-ʿUlūm Deoband, but I fell ill within one and half years, and was forced to return. Three months were spent at home to recuperate.

I took the courage to write a letter of apology to Hadrat Muftī Sāhib for my foolishness, and requested him to take me under his affectionate wing once again. I received a reply of acceptance within three days, and became occupied in my studies in Dhābel under Hadrat Muftī Sāhib. Look at how magnanimous and affectionate these personalities were! We did not recognize their value at that time, but when we think of these incidents now, we submit spontaneously before their greatness and nobility.

When I completed my studies and was about to get married, I came to Dhābel, invited Hadrat Muftī Sāhib to my wedding, requested him to perform the marriage

and to give some words of advice on the occasion of the marriage ceremony. He replied: "I can attend provided Hadrat Maulānā 'Alī Muhammad Tarājwī and Maulānā Muhammad Hasan Dauhdī are with. It was easy to get Hadrat Maulānā Muhammad Hasan Dauhdī to attend, but Maulānā 'Alī Muhammad Tarājwī was another matter. I plucked the courage and went to Tarāj. After greeting him and asking about him, I presented my request. He first asked to be excused but I persisted and said: "Hadrat, you will certainly be inconvenienced to travel from the village, but a poor person like me will be made happy. Furthermore, Hadrat Muftī Sāhib will not travel without you." He smiled and said: "Very well, we will undertake the journey with Hadrat Muftī Sāhib."

In 1954 there was no bus service between Ankleshwar and Kāpaudrā. Neither were there any taxis. Even if you did get one, most of us could not afford it. We had no alternative but to travel by ox-cart. Hadrat Muftī Sāhib performed the nikāh after 'ishā, delivered a talk and stayed over for the night. After the talk, I took the elders to their place of stay. As was his habit, Maulānā Muhammad Hasan Dauhdī *rahimahullāh* began relating humorous anecdotes, and those present were reduced to laughter within a short time. I too remained seated there. When Hadrat Muftī Sāhib's eyes fell on me he said: "Why are you sitting here?! Go and fulfil the rights [of your wife]." Everyone burst out laughing and I was ordered to go.

Hadrat Muftī Sāhib *rahimahullāh* was well known for his piety and transparency in dealings. He took care of the positions of principal and the Dār al-Iftā' at one and the same time. Despite this, he earned a very basic wage. His hospitality caused him to incur expenses all the time, but he never expressed his needs to anyone – not even in subtle ways. Hadrat Muftī Sāhib was a

practical example of the following couplets of Hadrat Shaykh Farīd ad-Dīn ʿAttār *rahimahullāh* with reference to poverty:

> O my beloved son! If you do not know what is poverty then let me teach you its reality.
>
> Even if you have nothing under the mat, you must portray yourself as a person living in comfort [you must never complain].

Hadrat Muftī Sāhib suffered from palpitation of the heart. At the same time, he was extremely perceptive. This is why the most minor excesses would cause him to become angry. However, this anger used to be for just a few minutes. This is why he used to have Hadrat Maulānā Muhammad Hasan Dauhdī *rahimahullāh* and other special attendants with him when he travelled.

Hadrat Muftī Sāhib was not just a muftī of Gujarat. Rather, he was enumerated among the distinguished ʿulamā' of the Indian sub-continent.

The respected editor of *Muslim Gujarat*, Janāb ʿAzīm ad-Dīn Munādā Sāhib Marhūm[1] used to say: "The

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[1] Janāb Sayyid ʿAzīm ad-Dīn Munādā Sāhib was born in 1890. He was a Gujarati and Urdu poet, a well-known and vociferous journalist, and the founder and editor of *Muslim Gujarat*. He studied Arabic and Persian in the madāris of Rānder. After studying in schools in Surat and Mumbai, he proceeded to London to study journalism. He travelled to Iraq where he studied the cultivation of dates and silk. He then went to Kashmir where he passed on his expertise in this field. When he went to Iraq a second time, he was suspected of plotting against the British so he was imprisoned in Karachi together with Shaykh Hāfiz Wahbah. He was then moved to Surat and kept in confinement. He spent some time as a manager in a pearl business. He also lived for some time in Egypt. This is why he could converse easily in Arabic. On his return to Surat, he founded a press

muftī of our Muslim Gujarat is a great and senior muftī. Unfortunately, the people of Gujarat did not recognize his true worth." Hadrat Muftī Sāhib's fatāwā are available in the Urdu and Gujarati languages. If they are published, they will prove to be a valuable treasure to the Muslim community.[1]

I travelled to Makkah and Madīnah with my maternal aunt in 1378 A.H./1959. I was sitting in the Haram when a recently-arrived pilgrim came and informed me of Hadrat Muftī Sāhib's demise. It was like a thunderbolt which struck my heart. I performed tawāf, recited the Qur'ān and conveyed the rewards to Hadrat's pure soul.

> The narcissus cries for a thousand years over its lustreless-ness. Very rarely is such a sight seen in the garden.

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for the *Muslim Gujarat* and began its publication on a weekly basis. He also served as an editor for the *Bombay Samāchār, Wafādār, Insāf* and other newspapers. He was a litterateur and poet of the Gujarati language. He also composed a few Urdu poems. He initiated a unique Gujarati style in which he used Urdu and Persian words. The Qur'ān and ʿAllāmah Iqbāl were his special subjects. He rendered excellent translations of *Sīrat an-Nabī, Payām-e-Mashriq, Bāl-e-Jibrīl, Gaute Kā Manzūm Kalām, Hayāt Muhammad ʿAlī, al-Mar'ah al-Muslim* (of ʿAllāmah Farīd Wajdī). He passed away on a Sunday, 7th May 1972. May Allāh *taʿālā* pardon him.

[1] All praise is due to Allāh *taʿālā*, Hadrat Muftī Sāhib's Gujarati fatāwā have been published. Two volumes of his Urdu fatāwā have been published under the supervision of Hadrat Aqdas Muftī ʿAbbās Sāhib Bismillāh. The remaining volumes are still being compiled. May Allāh *taʿālā* enable their completion with goodness. Āmīn.

May Allāh *taʿālā* shower him with countless mercies. It was H̲ad̲rat Muftī S̲āh̲ib's affectionate heart which enlightened so many people like myself.

May Allāh *taʿālā* shower him with abundant mercy and immerse him in His pardon and forgiveness. Āmīn.

MAULĀNĀ MUHAMMAD PANDOR SĀHIB SIMLAKĪ

(Born around the year 1923 in South Africa. Passed away in 1417 A.H./30 August 1996 on a Friday night)

Hadrat Maulānā Muhammad Pandor Sāhib hailed from Simlak, Dhābel. He spent his early years in South Africa and Gujarat. He went to Dār al-ʿUlūm Deoband for his higher studies where he benefited from Hadrat Shaykh al-Islam Maulānā Sayyid Husayn Ahmad Madanī *rahimahullāh* and other senior lecturers. He was an intelligent and widely read scholar. He had a special affinity with the writings of Hadrat Shāh Walī Allāh *rahimahullāh*.

He had a strong bond with Hadrat Maulānā Muhammad Yūsuf Bannūrī *rahimahullāh*. On seeing his lofty capabilities, Hadrat Maulānā got him to teach in Jāmiʿah Dhābel. He had a good taste for Arabic, Persian and Urdu. There were very few young ʿulamā' of Gujarat who had such a pure taste as his.

I studied one portion of *al-Hidāyah* (Awwalayn) and *Dīwān al-Mutanabbī* under him. His method of explaining was excellent, causing students to be most happy with his lessons.

When he became involved in Daʿwat and Tablīgh, he would spend several months in journeying. He left his teaching and proceeded to Rādhanpūr (northern Gujarat) where he established the Shāh Walī Allāh Academy with Wakīl Kāle Khān Sāhib. When he left Rādhanpūr, he went to Ahmadābād and settled down in the musjid of Pīr Muhammad Shāh *rahimahullāh* where he became immersed in arranging and codifying the rare and valuable manuscripts of that place.

The educated professionals of Ah̲madābād used to come to Pīr Muh̲ammad Shāh (name of the musjid) to listen to his Jumuʿah talks. He had a deep insight on current affairs. He always treated me with affection and love. He always complained about the lack of knowledge, bad taste and narrow mindedness of the ʿulamā’ of the present age.

When I went to Ah̲madābād, I went and met him at Pīr Muh̲ammad Shāh. He expressed his views on various old and new books. When he came to Dār al-ʿUlūm Falāh̲-e-Dārayn and observed the administration, system, library, etc., he expressed his approval. In fact, a few months later, he returned with some influential people of Ah̲madābād and encouraged them to establish a centre of learning similar to Falāh̲-e-Dārayn in Ah̲madābād. Unfortunately this was not realized in his presence. The sharpness, excellent memory, and pure academic taste which Allāh *taʿālā* blessed him with caused many hopes to be placed in him. But as the saying goes, many hopes are reduced to dust.

During his stay in Ah̲madābād, many professors and college and university lecturers benefited from him. Towards the end of his life he returned to South Africa and passed away there.

MAULĀNĀ FAD̲L AR-RAH̲MĀN S̲ĀH̲IB DEOBANDĪ

H̲ad̲rat Maulānā Fad̲l ar-Rah̲mān S̲āh̲ib *rah̲imahullāh* hailed from Sarh̲ad. He acquired his early education with much toiling and striving under the ʿulamāʾ of his hometown. He used to say: "There was no system of hostels in the madāris. We used to live in masājid and go to our teachers for lessons. We would also carry out domestic chores for them. We used to go to the mountains to fill water and collect firewood. If the teacher was ploughing his land, we would walk with him and he would listen to our lessons."

After completing grammar and etymology, he turned to fiqh and principles of fiqh, and memorized certain texts. This had been the methodology of the ʿulamāʾ of the past. That is, they used to study one subject at a time under the expert teacher in that subject. They used to memorize one text book from each subject. On completing the academic subjects [like grammar, etymology, principles, philosophy, logic, etc.] they would present themselves to the experts in H̲adīth and tafsīr. Many years used to be spent in studying the various subjects in this manner. However, when they did qualify, they qualified as scholars with a solid foundation.

Maulānā Fad̲l ar-Rah̲mān S̲āh̲ib *rah̲imahullāh* left his hometown and came to Dār al-ʿUlūm Deoband to quench his thirst for knowledge. He completed after a good few years. He settled down in Deoband, resided in the Pathān Pūrah section of the town, got married there and became a Deobandī in this way.

He came to Jāmiʿah Dhābel after 1950 to render his services in the field of teaching. He used to work very hard in teaching *al-Hidāyah* (Ākhirayn), *Mukhtas̲ar al-*

Maʿānī, Abū Dāwūd and other books. He was in the habit of preparing for his lessons until 2am. I studied *al-Hidāyah* (Ākhirayn) and *Abū Dāwūd* under him. His *al-Hidāyah* lessons used to be for two periods after z̲uhr. After teaching for one period, it was his habit to close the book, eat betel-leaf from the small container which he carried, and relate an interesting story to us. This used to re-energize the students. He used to recommence his lesson after ten minutes and teach in the same dignified manner. He would occasionally stop the lesson and ask: "Tell me, what did I just explain about this ruling?" If the student was concentrating, he would repeat the explanation or else he would remain silent. In the latter case, the Maulānā would express his severe disapproval and say: "We had been preparing the lesson until 2am while you people do not even listen attentively!"

Sometimes, when the other students would remain silent [for not knowing the answer], he would turn to me and say: "Young boy, what have you understood?" I was young at the time, i.e. about 18 or 19 years old. My beard had not emerged fully as yet. This is why the Maulānā used to address me as "young boy". If I explained the ruling to a certain extent, he would address the rest of the class: "You are all blockheads. This young boy understands somewhat."

I used to present myself at his room on Fridays and clean his room. The Maulānā used to make many duʿā's for me.

After Dhābel, the Maulānā was a Shaykh al-H̲adīth for many years in the madāris of Chāphī and Wadālī. A large number of students benefited from him.

He was accustomed to a very simple life. His strict adherence to attending his lessons was matchless. He would never deliver a lesson without having prepared

for it before hand. He passed away in Deoband and was buried there.

May Allāh *taʿālā* shower His abundant mercy on him.

MAULĀNĀ ʿABD AR-RAʾŪF PESHĀWRĪ

Hadrat Maulānā ʿAbd ar-Raʾūf Sāhib hailed from Peshawar. I could not obtain any information about his early education, however, his higher education was in Dār al-ʿUlūm Deoband. He became a favourite of his teachers because of his hard work and capabilities. He became a special favourite of Hadrat Shaykh al-Islam Maulānā Sayyid Husayn Ahmad Madanī *rahimahullāh*. The Maulānā himself was from among the loyal supporters of Hadrat Shaykh al-Islam. He used to related Hadrat's contributions and services in most dignified words. On graduating from Dār al-ʿUlūm Deoband, he became a Hadīth teacher at a madrasah in Rarkī. From there he came to Dhābel. He was a very capable and jovial scholar, and very fastidious by nature.

I studied *Mukhtasar al-Maʿānī, Mishkāt Sharīf, Muslim Sharīf* and volume two of *Bukhārī Sharīf* under him. He possessed solid capabilities. This is why he never expressed his disapproval of objections made by students. Instead, he would convince them by providing them will logical and traditional proofs and answers. If a few days had to pass without any student posing any question to him, he would say: "Why are you sitting like corpses? At least ask something so that I could break your horns."

He had a very high taste when it came to food and drink. He would always have his curry cooked in pure organic ghee, and the best tea leaves were used to prepare his tea. It was my responsibility to make his tea and make arrangements for his food. This is why I used to present my self at his room daily in the morning and evening.

He had a deep bond with H̲ad̲rat Maulānā Yūsuf Bannūrī *rah̲imahullāh*. The latter would come often to his room where they would engage in academic discussions. Acting under the advice of H̲ad̲rat Bannūrī, Maulānā began corresponding with the famous scholar of the Islamic world, Shaykh Muh̲ammad Zāhid al-Kautharī *rah̲imahullāh*. When the Shaykh sent a few questions with regard to H̲adīth, Maulānā ʿAbd ar-Ra'ūf S̲āh̲ib replied with convincing answers. Shaykh Muh̲ammad Zāhid al-Kautharī *rah̲imahullāh* then conferred him with permission to narrate H̲adīth. The Maulānā had read the Shaykh's letter to us. I still recall one statement which Shaykh al-Kautharī[1] had written as a form of advice:

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[1] I feel it appropriate to quote those words of advice which Shaykh Zāhid al-Kautharī *rah̲imahullāh* wrote in *at-Tah̲rīr al-Wajīz Fī Mā Yabtaghīhi al-Mustajīz* at the time when he was conferring permission to Ustādh Khayrī al-Mis̲rī. The above mentioned statement is also contained in it. The advice reads as follows:

قال علي كرم الله وجهه: استغن عمن شئت تكن نظيره، واحتج إلى من شئت تكن أسيره.

If you remain independent from whomever you wish, you will be his equal. If you show your need to anyone, you will become his slave.

He also said:

وقال أيضا: لا ترجونّ إلا ربك، ولا تخافنّ إلا ذنبك.

Have hopes in none but Allāh. Fear nothing but your sins.

He also said:

وقال أيضا: كن في الفتنة كبان اللبون، لا ضرع فيحلب ولا ظهر فيركب.

At the time of tribulation, you must be like a suckling. Do not be a teat, or else people will "milk" you. Do not be a back, or else people will "ride" you.

لا تكن ضرعا فتحلب ولا ظهرا فتركب

Do not be a teat which is milked nor a back which is ridden.

One day when I went to him, he asked: “Have you seen a barber taking the instruments of another barber to do his work?” I replied: “No.” He asked: “Have you seen a carpenter taking the tools of another carpenter to make furniture?” I replied: “No.” He said: “Why, then, does a maulwī take the book of another to teach1?” He then emphasised on me to develop the habit of purchasing the necessary books of fiqh, Arabic literature, Hadīth and tafsīr so that gradually a person can have a sizeable treasure of books. Hadrat’s advice took effect in me and I began purchasing books and preserving them. These benefited me tremendously at the madrasah and at home.

Hadrat used to recite the Qur’ān very correctly and with a beautiful tune. He used to be the imām for the fajr salāh most of the time in the madrasah musjid. When he used to emerge from his room after ʿishā

He also said:

وقال أيضا: لا تستنكفنّ إذا سئلت عما لا تعلم أن تقول لا أعلم، وتأبينّ إذا لم تعلم الشيء أن تعلم.

If you are asked about something which you do not know, never hesitate to say: “I do not know.” And never refuse to learn something which you do not know.

وتلك نصائح ثمينة صادرة من بيت النبوة. من أخذ بها نجا، ومن نابذها هلك.

These are valuable pieces of advice which emanated from the house of prophet-hood [Hadrat ʿAlī radiyallāhu ʿanhu was from the family of Rasūlullāh sallallāhu ʿalayhi wa sallam]. The one who adopts them will be saved, while the one who casts them aside will be destroyed.

salāh, he would sing Arabic poems. I used to hear him singing the following Arabic couplets quite often:

أمرّ على الديار ديار ليلى – أقبل ذا الجدار وذا الجدار

وما حب الديار شغفن قلبي – ولكن حب من سكن الديار[1]

When I pass by the residence of Laylā, I kiss this wall and that wall. It is not the love of the residence which has saturated my heart. Rather, it is the one who inhabits the residence.

Hadrat left Dhābel and proceeded to Pakistan. He continued teaching Hadīth is Akaurah Khatak and other madāris. He had come to Dār al-ʿUlūm Deoband on the occasion of its 100-year anniversary. This was the last time I met him because he passed away two or three years after that.

O Allāh forgive him, shower Your mercy on him, and establish him in Paradise.

[1] ديوان الصبابة.

MAULĀNĀ ʻABD AL-JABBĀR PŪRAH MAʻRŪFĪ AʻZAMĪ MAZĀHIRĪ

(Born 1325 A.H./1907. Passed away 1st Shaʻbān 1409 A.H./1989 on a Friday night)

Hadrat Maulānā ʻAbd al-Jabbār Sāhib Aʻzamī was a resident of a town called Pūrah Maʻrūf. He acquired his primary education in his hometown and proceeded to Mazāhir al-ʻUlūm Sahāranpūr for higher studies. On going there, he derived benefit from the esteemed teachers of that institution. He spent many years teaching in Jāmiʻah Dhābel. He had an excellent memory. His lessons used to be very clear and well arranged.

I studied *Jalālayn Sharīf, Nasa'ī Sharīf* and volume one of *Bukhārī Sharīf* under him. When teaching *Jalālayn Sharīf* he used to go into a detailed discussion which used to be the essence of his study of several tafāsīr. Even when teaching *Bukhārī Sharīf*, he used to present a full discussion on every Hadīth. He spoke in a simple language which could be understood by even the weak students.

He was distant from the formalities of life; he wore simple clothes and sufficed with ordinary simple food. In the course of his lessons or in any outside assembly, he never criticized any teacher or ʻālim, and never offered his view on what any of them [teachers or scholars] said.

He was an excellent orator. His talks used to be extremely effective. Every Thursday evening he would go to a village of Sūrat or Bharūch where he would deliver a lecture. Hadrat would take those of us who were his attendants. Before he could deliver his talk, he would ask us to deliver a short talk of about 10-15

minutes. If there was any part of our talk which needed correction, he would do it in privacy. Hadrat would then deliver his lecture which used to extend for one and half to two hours. The audience would listen very attentively. Sometimes, loud outbursts would be heard from some people.

Thousands of people of Gujarat adopted a religious way of life by virtue of listening to his scintillating talks. Educated people would also attend his lectures and would return most impressed. Many people used to pledge allegiance to him for the sake of rectification and reformation.

He was naturally inclined to solitude. He used to travel by rail in the third class, and would lie down on the top berth without hesitation. Despite travelling and remaining awake on Thursday nights and Friday nights [because of his lecture tours], he was never late in madrasah for the Saturday morning class, and would teach the lesson with full energy and verve.

In addition to Jāmiʿah Dhābel, he fulfilled the post of Shaykh al-Hadīth at Jāmiʿah Ānand. His lecture tours included the north of Gujarat. He spent the last part of his life as Shaykh al-Hadīth of Madrasah Shāhī Murādābād. Muslims of foreign countries also benefited tremendously from his talks. In addition to teaching and lecturing, he compiled a detailed commentary of *Bukhārī Sharīf* which is titled *Imdād al-Bārī*. Several volumes of this commentary have been printed.[1] The level of his knowledge and virtue can be gauged by studying this commentary. He received permission to

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[1] Four volumes of *Imdād al-Bārī* were printed during his life. Volumes five to seven were then published after the proofreading and additions were made by his deputy, Hadrat Maulānā Zayn al-Ābidīn Sāhib Aʿzamī *rahimahullāh*.

induct murīds from Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh*. Countless people pledged bay'at at his hands and repented.

MAULĀNĀ QĀRĪ BANDAH ILĀHĪ MĪRATHĪ S̲ĀH̲IB

(born 1915)

Our first tajwīd teacher in Jāmiʿah Dhābel was Qārī Bandah Ilāhī S̲āh̲ib. He was a young man when he came to teach in Dhābel. He was extremely particular about punctuality and a very hardworking teacher. He commenced teaching us *Maʿrifah at-Tajwīd*. He would formally listen to the lesson from us and make us practise it as well. The principal of the Madrasah, Muftī Ismāʿīl Bismillāh S̲āh̲ib *rah̲imahullāh*, had a close bond with H̲ad̲rat Qārī S̲āh̲ib. They would generally go for a walk together after the ʿas̲r s̲alāh.

H̲ad̲rat Qārī S̲āh̲ib was forgetful and easygoing by nature. He paid particular attention to the moral training of students. He served the Jāmiʿah for a long period of time. He then proceeded to the madrasah in Tarāj where he rendered his services. Qārī S̲āh̲ib's piety and righteousness earned him the respect of the elite and the masses. He ensured that his sons become h̲āfiz̲ and ʿālim. They are all rendering services in several madāris.

All praise is due to Allāh *taʿālā*, even in his old and weak condition, Qārī S̲āh̲ib follows the way of the pious predecessors in occupying himself in Qur'ān recitation, remembrance of Allāh *taʿālā* and optional s̲alāh. He wrote a book[1] on the *mutashābihāt* of the Qur'ān[2] which proved to be extremely useful to h̲uffāz̲.

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[1] It is titled *Rumūz al-Mutashābihāt* and published by Majlis Daʿwat al-H̲aq.

[2] Verses of the Qur'ān wherein the words are similar to verses in other places of the Qur'ān.

May Allāh *taʿālā* bless him in his life and enable his blessings and teachings to continue. Āmīn.

MAULĀNĀ QĀD̲Ī AT̲-HAR MUBĀRAKPŪRĪ

(Born 24 Rajab 1334 A.H./7 May 1916. Passed away on 29 S̲afar 1417 A.H./15 July 1996)

H̲ad̲rat Maulānā Qād̲ī At̲-har S̲āh̲ib *rah̲imahullāh* hailed from Mubārakpūr, district Aʿz̲am Garh. He had a special interest in Arabic and Urdu literature. He served as an editor for the periodicals *Madīnah* and *Zamzam*. He had a deep insight on history. Arab Indian relations and the prevailing conditions at that time was his special subject. He came to Jāmiʿah Dhābel as a teacher when we were in our primary Arabic classes. I did not have the opportunity of studying any book under him but our exams for *Bah̲r al-Ādāb* – a book on Arabic literature – used to be taken by him.

He was simple by nature and used to speak in the style of those from eastern U.P. Even in the course of our exams, he would pay particular attention to correct pronunciation of Arabic and Urdu words. He used to say: *Garam naram* is not the correct pronunciation. It ought to be *Garm narm*." He used to pay special attention to Arabic and Urdu diction.

After the ʿas̲r s̲alāh, chairs used to be placed outside the rooms of the teachers who would then come and sit on them. Tea used to be served while they used to engage in academic discussions or speak on current politics. These rooms faced the road which headed to Maraulī. A hand water-pump was fitted outside. The labourers who had been working the fields would come by in the evening, enter the Madrasah compound and wash themselves at the water-pump and drink water there. The labourers comprised of men and women. They were in the habit of folding the clothes to the top at the time when they were washing their legs. After

seeing this one or two times, the moment Qāḏī Ṣāḥib would see the women approaching, he would say: "Brothers! The *kāshifāt*[1] are approaching. Get into your rooms." Everyone used to burst out laughing when he referred to the women as *kāshifāt* instead of *mastūrāt*[2].

He had a very keen interest in reading books. Most of his free periods were spent in the library where he would occupy himself reading. When he left Dhābel, he proceeded to Mumbai where he lived for some time. I used to visit him when I used to travel to Mumbai. His entire room used to be filled with books, while he would be sitting in the centre, busy reading or writing.

He used to encourage his juniors. We benefited a lot from his books. When I had the Urdu translation of Shaykh Ṣāliḥ Yūsuf Maʿtūq's book printed, I sent two copies to Ḥaḏrat Qāḏī Ṣāḥib *raḥimahullāh*. He replied by writing prayers in my favour and gave me useful pieces of advice.

When I extended an invitation to him to come to Dār al-ʿUlūm Falāḥ Dārayn, he accepted and set aside three days for Tadkeshwar and Dhābel. On his return from this journey, he wrote his impressions in the periodical *Inqilāb*. My last meeting with him was at the Jamʿīyyatul ʿUlamāʾ office in Delhi.

Ḥaḏrat Qāḏī Ṣāḥib was to receive the President's Award in acknowledgement of his academic services in the field of Arabic literature. He had come to Delhi for this purpose.

He would constantly express his displeasure over the current conditions in the madāris and the ulamā's

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[1] Women who expose themselves.

[2] Literally means, those who are concealed. In Urdu colloquial usage it refers to women in general.

disinterest in reading. H̲ad̲rat Qād̲ī S̲āh̲ib penned several beneficial books which are filled with a lot of information and fact. We benefited tremendously from them. May Allāh *taʿālā* reward him on behalf of Muslims with the best of rewards. Āmīn.

MAULĀNĀ MUHAMMAD MĀLIK KĀNDHLAWĪ

(Born 1343 A.H./1925 in Kāndhlah, district Muzaffar Nagar. Passed away on 8 Rabīʿ al-Awwal 1409 A.H./21 October 1988)

Hadrat Maulānā Muhammad Mālik the son of Maulānā Muhammad Idrīs Kāndhlawī *rahimahullāh* came to our Jāmiʿah two years after my admission. He had a striking appearance, a black beard, he used to wear a white muslin kurtah, and always appeared elegant. We were in the primary Persian and Arabic classes while the Maulānā was teaching *Sharh al-Wiqāyah, Maqāmāt* and other books to the intermediate classes. He then began teaching *Mishkāt Sharīf*.

I regularly got the opportunity of listening to the Maulānā's eloquent talks in various assemblies and gatherings. The Maulānā was extremely pure in his speech and delivered his lectures flowingly. This was the first time I had the opportunity of listening to such an excellent manner of speech. This is why whenever I came to know of the Maulānā delivering a talk anywhere – whether in a wedding or any other occasion – I would hasten to attend it.

Students who were studying under the Maulānā always spoke highly about him. They used to sing praises of his knowledge and express their love for him.

It was the Maulānā's habit to accompany Hadrat Muftī Ismāʿīl Bismillāh Sāhib for a walk after the ʿasr salāh. He had an extremely delicate and fastidious temperament. If any student smoked a cigarette before coming to class, the Maulānā would sense it immediately and order the student to leave the class. Students who were accustomed to smoking used to

ensure they cleaned their mouths thoroughly or eat betel-leaf to cover the smell of the cigarettes.

When the Maulānā left India for Pakistan, he continued teaching Hadīth and tafsīr in various centres of learning. I saw him after many years on the occasion of the 100-year anniversary of Dār al-ʿUlūm Deoband. His beard had turned completely white and signs of old age were prominent on him. How could he have recognized me after such a long time. I met him and requested his prayers.

He wrote a useful book on the principles of tafsīr. It is most beneficial to students and ʿulamā’. I too benefited from it. He wrote several other valuable books such as *Tajrīd Sahīh Muslim, Usūl-e-Tafsīr, Manāzil al-ʿIrfān fī ʿUlūm al-Qur’ān, Peyghām-e-Masīh, Tārīkh-e-Haramayn, Islāmī Muʿāsharat, Radd-e-Qādiyānīyyat, Purdah, Musalmān Khātūn.*

He had his spiritual bond with Hadrat Hakīm al-Islam Maulānā Muhammad Tayyib Qāsmī *rahimahullāh* and received permission from him to induct murīds.

QĀRĪ MUHAMMAD HASAN AMROHĪ

(birth: 1316 A.H.)

Qārī Muhammad Hasan Amrohī *rahimahullāh* was from among the distinguished qārīs of India. He studied one chain of tajwīd from Qārī Muhammad Sīddīq Memon Sanghī. He taught for a few years in Madrasah ʿĀliyah Furqānīyyah in Lucknow. He was a lecturer at Shāhī Musjid Murādābād and Surtī Musjid Rangoon for many years. Before coming to Jāmiʿah Dhābel, he was the imām of the musjid of the Nawāb of Qilāt in the province of Qilāt.

He used to read the Qur'ān very beautifully and with a pain-filled tune. He possessed a dignified and pure temperament. When he entered our classroom for the first time, he immediately got the students to collect all the shoes and sandals of the students which were lying around the entrance. He then instructed the students to set them neatly on the steps. He could not tolerate the sound of a crow. He used to keep a sling in the class. A student was appointed to chase a crow with a pebble and the sling the moment he sees it. If any student entered the class without offering salām, he would send him out immediately. For Qur'ān practice, he used to ask students to sit in a hall above the musjid, and then summon them to read their lesson to him. I had the opportunity of Qur'ān practice under Qārī Sāhib for a few months.

I heard the expression *murghā banānā*[1] (to make a *murghā*) the first time from him. He used to say: "Miyā! If you read like this tomorrow, I will make you a

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[1] To make a person squat in such a way that he has to hold his ears by first passing his hands from under his thighs.

murghā. When we were given leave, I asked some students as to what this means. Only then did I fully understand it.

He was a very imposing figure who used to wear high quality garments. When he used to occasionally lead the fajr s̲alāh, some of the teachers used to be reduced to tears. He had an expensive taste when it came to food and drink. He used to prepare exotic dishes and invite the teachers. He also liked sweetmeats a lot. The best sweetmeats of Surat were always found in his cupboard. Students and his attendants used to receive them regularly. After leaving the Jāmiʿah, he most probably returned to Pakistan where he passed away.

ʿALLĀMAH SHAMS AL-HAQ AFGHĀNĪ

(Born 7 Ramadān 1318 A.H./1900 in Tarang Zaʾī, Peshawar. Passed away 6 Dhū al-Qaʿdah 1403 A.H./16 August 1983)

Hadrat Maulānā Shams al-Haq Afghānī *rahimahullāh* was a graduate of Dār al-ʿUlūm Deoband and from among the distinguished ʿulamāʾ teachers of the sub-continent. He was a judge in Qilāt where he also delivered Hadīth lessons. We were in the second year Persian class when Hadrat ʿAllāmah came to Jāmiʿah Dhābel as a Shaykh al-Hadīth. Like the Pathāns of the Sarhad region, he had a strong solid body, a red face, a deep voice and an intimidating personality. When the adhān for ʿishā used to be called, I used to leave my class and proceed directly to his room. I used to fill his water pitcher for wudūʾ and have it ready for him. ʿAllāmah would observe me silently. Sometimes he would make duʿāʾ for me. The ʿAllāmah was a distinguished teacher so much so that he was invited on several occasions by Dār al-ʿUlūm Deoband to go and teach there.

He was an excellent orator. He remained in Dhābel for about three years. He used to deliver lectures on various occasions. His lectures for this entire period of three years revolved around the verse:

لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ

There has come to you a Messenger from your own selves.

The tyranny which was imposed by the British on the ʿulamāʾ of India and the manner in which they broke the Islamic world into bits left deep wounds in the hearts of the ʿulamāʾ, especially in the hearts of the

students and associates of Hadrat Shaykh al-Hind *rahimahullāh*. They were filled with hatred towards the British. Hadrat Maulānā Shams al-Haq Afghānī *rahimahullāh* also detested the British. In his speeches, he would very often refer to them as white-skinned dogs, and make the Muslims feel ashamed of their slavery to them.

I had heard the following couplet in one of Hadrat Maulānā's speeches:

> The morning comes and goes. The evening comes and goes. This is how our life passes on and comes to an end.

The Maulānā had a deep insight into philosophy and theology. The other teachers of the Jāmiʿah used to derive benefit from him. The awe-inspiring personality of the Maulānā caused the status of Jāmiʿah Dhābel to increase. Consequently, students from Punjab, Sarhad, U.P. and Bengal used to come to Jāmiʿah Dhābel to benefit from him. Although he was an Afghani, he was very soft-hearted. He used to be reduced to tears when he used to listen to the Qur'ān recitation of Qārī Muhammad Hasan Amrohī *rahimahullāh*.

In the annual jalsah of Anjuman Islāh al-Kalām my classmates and I rendered the composition of ʿAllāmah Iqbāl: *Az Khwāb-e-Girā Khwāb-e-Girā Khwāb-e-Girā Khayz.* After rendering this composition, the guest of the jalsah, Hadrat Maulānā Shams al-Haq Afghānī *rahimahullāh*, commended us and said: *"Bisyār Khūb, Bisyār Khūb!"* (very good, very good)

When the final couplets were rendered, a special effect was observed on his face and he requested us to repeat it.

The Maulānā went back to Pakistan where he spent many years teaching Hadīth and writing books. Some

of his books are: *ʿUlūm al-Qur'ān, Socialism Aur Islam, Islam Eik ʿĀlamgīr Madh-hab, Muʿīn al-Qudāt wa al-Muftīyyīn* (Arabic), *Sharʿī Dābitah-e-Dīwānī, Sarmāyah Dārānā Aur Ishtirākī Nizām Kā Muwāzanah, ʿĀlamī Mushkilāt Aur Oen Kā Hull, Ā'inah Āryā, Mutanāzaʿah Masā'il Kā Haqīqī Hull, Tasawwuf Aur Taʿmīr Kirdār, Islāmī Jihād, Ahkām al-Qur'ān, Mufradāt al-Qur'ān.* Countless students benefited from his knowledge.

He established a spiritual bond with Hadrat Hakīm al-Ummat *rahimahullāh*. When the latter passed away, he renewed his bayʿat with Maulānā Muftī Muhammad Hasan *rahimahullāh* and received khilāfat from him.

MAULĀNĀ A<u>H</u>MAD BUZURG <u>S</u>Ā<u>H</u>IB SIMLAKĪ

(Born most probably in 1298 A.H., passed away on 5 Rabīʿ al-Awwal 1371 A.H./5 December 1951)

<u>H</u>a<u>d</u>rat Maulānā A<u>h</u>mad Buzurg *ra<u>h</u>imahullāh* was from among the well-known and famous ʿulamā' of Simlak Dhābel. When I went to study in Dhābel, I heard the students speaking in glowing terms about him. He played a major role in turning Madrasah Taʿlīm ad-Dīn to Jāmiʿah Dhābel.

It was through his noteworthy efforts that ʿAllāmah Anwar Shāh Kashmīrī *ra<u>h</u>imahullāh*, ʿAllāmah ʿUthmānī *ra<u>h</u>imahullāh*, Maulānā Badr ʿĀlam Mīrathī *ra<u>h</u>imahullāh*, Maulānā ʿAbd ar-Ra<u>h</u>mān Amrohī *ra<u>h</u>imahullāh* and other distinguished scholars came to Dhābel. His period as the principal of Jāmiʿah Dhābel is considered to be an illustrious period.

He was a knowledgeable person and a great planner with exceptional organizational skills. He had pledged bayʿat to <u>H</u>a<u>d</u>rat Gangohī *ra<u>h</u>imahullāh*. He also had a deep bond with <u>H</u>a<u>d</u>rat Shaykh al-Islam Maulānā Sayyid <u>H</u>usayn A<u>h</u>mad Madanī *ra<u>h</u>imahullāh* and had received khilāfat from him.

During my student days, I would sometimes go to Simlak on a Friday to meet him and request his duʿā's. He had a luminous face with the markings of worship and spiritual striving very clear on it. When he used to engage in loud dhikr in the Simlak musjid before fajr, his voice could be heard far and wide.

He had close links with senior ʿulamā' of India. He travelled to Rangoon and Africa. He also served as a Muftī.

He passed away in Simlak and was buried in the village graveyard.

ʿALLĀMAH MUHAMMAD YŪSUF BANNŪRĪ

(Born 6 Rabīʿ ath-Thānī 1326 A.H./1908. Passed away on 3 Dhū al-Qaʿdah 1397 A.H./17 October 1977)

Hadrat ʿAllāmah Sayyid Muhammad Yūsuf Bannūrī[1] *rahimahullāh* was not a distinguished scholar of just India and Pakistan, but of the entire Islamic world. He was the selected student of Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh* and the one who proliferated his sciences. He enjoyed a lofty position in Arabic language and literature. He was proficient in speaking and writing eloquent Arabic.

When we took admission in Dhābel, the Maulānā was living in Simlak where he was compiling Hadrat Shāh Sāhib's *Taqrīr-e-Tirmidhī* in Arabic.

He used to come to the Jāmiʿah occasionally. His Urdu was also very clear and lucid. Sometimes I had to run errands for Hadrat Maulānā ʿAbd al-Hayy Sāhib *rahimahullāh* with tasks related to Jamʿīyyatul ʿUlamā', and so I had to present myself before the Maulānā. I never had the courage of saying anything or asking him any question because I was too young at the time. However, I at least had the opportunity of meeting him.

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[1] Bannūrī is attributed to Bannūr which is situated in Punjab. *Nuzhatul Khawātir* (5/3) and *Shifā' al-ʿAlīl Sharh al-Qaul al-Jamīl* state that it is pronounced with a *fathah* on the *bā*, and a *tashdīd* and *dammah* on the *nūn*. His lineage goes up to Shaykh Ādam Bannūrī *rahimahullāh*, this is why he is referred to as Bannūrī. In the marginal note of *Tuhfah al-ʿAmbar Fī Hady ash-Shaykh Muhammad Anwar* (p. 254) it is stated that *Banūr* is on the scale of *Sabūr*. As for pronouncing it as Binnaurī – as is common among the scholars and masses – this is incorrect.

He had a very handsome face and he used to wear beautiful clothes. A person used to be overwhelmed just by looking at him from a distance. He used to wear a green turban in winter, and this used to cause his face to be even more luminous.

By the time we reached the Arabic classes, Hadrat ʿAllāmah agreed to teach *Bukhārī Sharīf* after much insistence [from the administration]. We did not have the capability of understanding his academic discussions. However, we used to listen to his public lectures and would derive benefit from them.

He had a close bond with my respected teacher, Maulānā ʿAbd ar-Ra'ūf Peshāwrī *rahimahullāh*. The ʿAllāmah used to come occasionally to his room, and this would present me with an opportunity to serve him. On one occasion, someone asked him: "How many words of the Arabic language do you know from memory?" He replied: "All praise is due to Allāh *taʿālā*, about 90 000 are presently preserved in my memory."

In 1953 I heard him conversing in Arabic in the Harām Sharīf with Shaykh Qutbī. I was left astounded because it seemed as if Arabic was his mother-tongue. I have not come across anyone speaking such eloquent and fluent Arabic.

From Dhābel he proceeded to Pakistan. He first taught at Tandwālā Yār Dār al-ʿUlūm. Thereafter he laid the foundation for a Dār al-ʿUlūm in Karachi which, today, is popularly known as Jāmiʿah al-ʿUlūm al-Islāmīyyah Binnaurī Town Karachi.

I had the occasion of meeting him after many years again at the Harām Sharīf. He smiled and said: "I recognize your face but do not know your name." I introduced myself by mentioning my name and being the attendant of Hadrat Maulānā ʿAbd ar-Ra'ūf Sāhib. He replied: "Yes, I remember you now."

I presented myself at his place at Bāb al-ʿUmrah and requested him to write a piece of advice in my notebook. He took his pen immediately and wrote the following:

ألا كل شيء ما خلا الله باطل

وكل نعيم لا محالة زائل

محمد يوسف البنوري

نزيل حال مكة المكرمة زادها الله شرفا (باب العمرة)

Listen! Everything apart from Allāh taʿālā is baseless. Every bounty is most certainly going to come to an end. Muhammad Yūsuf al-Bannūrī. Presently in Makkah al-Mukarramah. May Allāh taʿālā increase its honour. (Bāb al-ʿUmrah)

I had the opportunity of deriving benefit from the ʿAllāmah's *Taqrīr Tirmidhī* and other written works. As long as he was in Dhābel Simlak, he directed the young ʿulamā' of Gujarat towards undertaking academic works. He would also assist them to the maximum in their teaching responsibilities.

Hadrat Bannūrī *rahimahullāh* had a special share in enabling Hadrat Maulānā ʿAbd as-Samad Kāchwī[1]

[1] Hadrat Maulānā ʿAbd as-Samad Kāchwī *rahimahullāh* (born in 1339 A.H./1923) was a graduate of Dār al-ʿUlūm Deoband, a lecturer in Hadīth at Dār al-ʿUlūm Ashrafīyyah Rander, and a Mujāz-e-Bayʿat of Hadrat Shaykh al-Islam Madanī *rahimahullāh*. He was born in 1923 in the tiny village of Kālā Kāchā. He remained in Dār al-ʿUlūm Deoband for eight years and completed his Islamic sciences there. After completing his studies, he remained in the company of Hadrat Madanī *rahimahullāh* for one year and received the permission to induct murīds from him. Unfortunately he had a very short life and passed away at the age of 32. He was

ra<u>h</u>imahullāh (a teacher at Dār al-ʿUlūm Ashrafīyyah), Maulānā Mu<u>h</u>ammad Pandor Simlakī *ra<u>h</u>imahullāh* (a teacher at Jāmiʿah Dhābel), Maulānā ʿAbd al-<u>H</u>ayy Bismillāh *ra<u>h</u>imahullāh* and other ʿulamā' to traverse the stations of progress.

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buried in the Mausālī graveyard. He passed away on 15 <u>S</u>afar 1375 A.H./2 October 1955. May Allāh *taʿālā* shower His mercies on him. Āmīn.

MAULĀNĀ SAYYID FAKHR AL-HASAN

(Born 10 Rajab 1323 A.H. in ʿUmrī, district Murādābād. Passed away in 1400 A.H./1980)

Hadrat Maulānā Sayyid Fakhr al-Hasan Sāhib was from among the esteemed teachers of Dār al-ʿUlūm Deoband. When I left Jāmiʿah Dhābel in 1948 and went to Dār al-ʿUlūm Deoband, I made a request for admission into the class which was studying *Kanz ad-Daqā'iq* and *Nafhatul ʿArab*. The office decided that I must go to Hadrat Maulānā Zahūr al-Hasan Sāhib *rahimahullāh* for my admission exam. However, a few Surtī friends said to me that the Maulānā's exams are very hard and that I should excuse myself for the time being. After two months I received an instruction to go to Maulānā Sayyid Fakhr al-Hasan Sāhib for the exam. I could not delay the matter any longer. One week later I presented myself in his room which was above the principal's office. After offering salām, I presented my request for an exam. He replied in a booming voice: "O you Surtī! Where were you all this while? Remember, I will make things very difficult. This is Dār al-ʿUlūm. You understand!"

I was terrified when I heard these words. I looked down and remained silent. He then said: "You may leave. You must come to me tomorrow in the third period in the library." I spent the entire night thinking about the demon of the exam because when I was in Dhābel I hadn't even looked at the books which I was going to be tested on. It was decided that I would be tested *Kāfiyah, Nafhatul Yaman, Hidāyah an-Nahw* and a few other books.

The next day I presented myself in the library at the appointed time. Hadrat Maulānā Sultān Ahmad Sāhib Bijnaurī *rahimahullāh* was the librarian. After offering

salām to him I explained my reason for coming there. He said: “Take a seat, Maulānā will be here shortly.”

H̱aḏrat Maulānā entered after a few minutes and became occupied in conversing with Maulānā Sulṯān S̱āẖib. In the meantime, another person entered. He was a tall and large-bodied person, with long hair and a dark complexion. H̱aḏrat Maulānā Fakhr al-H̱asan S̱āẖib and Maulānā Sulṯān S̱āẖib welcomed him and they all began a light-hearted conversation. (Later on I learnt that this person was the famous poet of Deoband, Anwar S̱ābirī S̱āẖib).

The light-hearted discussion of these three people continued while I was sitting worried in one corner. Anwar S̱ābirī S̱āẖib looked in my direction several times. He then asked Maulānā: “Why are you keeping this poor fellow waiting here?” The Maulānā replied: “I have to test him.” He asked: “What books do you have to test him?” The Maulānā replied: “*Kāfiyah, Nafẖatul Yaman* and a few other books.” S̱ābirī S̱āẖib said: “Maulānā! He is weak as it is, and his fear of the exam is drying his blood. You should therefore finish off with him first. I too was in a similar situation when I was young.” Maulānā smiled and instructed Maulānā Muẖammad H̱anīf S̱āẖib to bring *Kāfiyah* and *Nafẖatul Yaman*. The books were brought immediately. Maulānā opened *Nafẖatul Yaman* and asked me to read one story.

I had already studied *Rauḏah al-Adab, ʿArabī Kā Muʿallim* and *Baẖr al-Ādāb* in Dhābel, so I found no difficulty in reading the text of *Nafẖatul Yaman*. The Maulānā asked me to explain the diacritical marks of a few words and said: “You may leave. Your form will be sent to the office.”

After a few days I learnt that apart from *Us̱ūl ash-Shāshī*, I was permitted to study all the other

prescribed works. My food was also approved by the kitchen. On that occasion, I thanked Sābirī Sāhib from within my heart because if it was not for his intercession, I would certainly have had to face some very strict questioning, and I would have probably not gained admission.

I expressed my thanks to Allāh *taʿālā* when I got my results, obtained the prescribed books from the library, and joined my class formally. *Kanz ad-Daqā'iq* was taught by Maulānā Nasīr Ahmad Khān Sāhib, *Sharh Jāmī* by Hadrat Maulānā Fakhr al-Hasan Sāhib, and *Nafhatul ʿArab* by Maulānā Sayyid Hasan Deobandī.

Maulānā Fakhr al-Hasan Sāhib was at the peak of his teaching career. His voice used to reverberate in the entire class without a microphone. I was very young at the time, so I did not have the courage to sit in the front. I used to sit quietly in the rear.

Hadrat Maulānā had a keen interest in poetry. He would occasionally quote the lines of Ghālib, Mīr, Dardah and so on. He was especially fond of quoting Urdu poems during the *Mukhtasar al-Maʿānī* lessons.

This was my first episode of studying in Dār al-ʿUlūm Deoband. I returned in 1959/1960 when I accompanied the sons of Maulānā Ismāʿīl Gārdī Sāhib. I had the opportunity of meeting Hadrat Maulānā quite often. I used to attend his *Baydāwī Sharīf* lessons and also sought his counsel on various issues.

Hadrat Maulānā invited me to his house on several occasions and offered me food as well. He repeatedly insisted on me to take admission in the final year class so that I could at least obtain a certificate from Dār al-ʿUlūm. I do not know why I was not inclined to do this and sufficed with merely attending the classes [as an unregistered student].

During my periods of teaching and administration in Dhābel and Tadkeshwar, I used to get opportunities to go to Deoband. On each occasion I used to go and meet Hadrat Maulānā and have the opportunity of obtaining his pieces of advice. He used to ask me for details about the madrasah and pose questions about the various teachers. If I needed any new teacher, he would give me the names of some of his reliable students.

He was bed-ridden when I visited him the last time. His voice was gone weak, but he still – as per his norm – demonstrated his affection towards me. Oh! That booming voice with which the walls of Dār al-ʿUlūm used to reverberate is finding it extremely difficult to even speak today!

His appointed time eventually arrived and this elderly servant of Dār al-ʿUlūm departed from this world. To Allāh we belong and to Him is our return.

MAULĀNĀ NAS̲ĪR AH̲MAD KHĀN S̲ĀH̲IB

(Born: 21 Rabīʿ al-Awwal 1335 A.H./1916, passed away 19 S̲afar 1431 A.H./February 2010)

H̲ad̲rat Maulānā Nas̲īr Ah̲mad Khān S̲āh̲ib is from among the distinguished teachers of Dār al-ʿUlūm Deoband. He is a manifestation of the ʿulamāʾ of the past, and an embodiment of dignity and decorum. After my admission in Dār al-ʿUlūm Deoband, my first lesson of *Kanz ad-Daqāʾiq* was with H̲ad̲rat Maulānā *mudda z̲illuhu.*[1] He used to explain each ruling clearly, and would strictly have a set amount which he would teach daily. His face always had a unique type of smile. My classmates were happy and satisfied with his method of teaching, and they would always be present for his classes.

When I returned to Deoband in my second year, our *Sharh̲ al-Wiqāyah* lessons were initiated by H̲ad̲rat Maulānā. However, due to my severe illness, I had to return home towards the end of Muh̲arram or S̲afar.

The Maulānā continued progressing in the field of teaching and is presently teaching *Bukhārī Sharīf*. He was also given the responsibility of being the deputy principal. He was extremely affectionate and loving towards his students.

Whenever I had the occasion of going to Deoband for work related to Dār al-ʿUlūm Falāh̲-e-Dārayn, I would make it a point of going to meet him. He would inquire about the madrasah, and if I needed any teachers, he would provide me with names and addresses of

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[1] He is now *rah̲imahullāh.*

hardworking and reliable graduates of Dār al-ʿUlūm Deoband. At times, he would even write letters of recommendation.

Whenever I visited him at his house, he would present tea and snacks with utmost humility. This was proof of the greatness of these teachers – they showered their love and affection to their most insignificant students.

It was his habit to go early to the Jāmiʿ Musjid on Fridays, where he would perform s̲alāt at-tasbīh̲. The light of knowledge and piety glittered on his face. He always remained aloof from politics. Teaching and educating was the objective of his life. May Allāh *taʿālā* crown all his services with acceptance. Āmīn.

MAULĀNĀ SAYYID MIʿRĀJ AL-<u>H</u>AQ

(Born: Rajab 1328 A.H./1910 in Deoband. Passed away on 7 <u>S</u>afar 1412 A.H./18 August 1991)

<u>H</u>a<u>d</u>rat Maulānā Miʿrāj al-<u>H</u>aq <u>S</u>ā<u>h</u>ib was from among the well-known and famous teachers at Dar al-ʿUlūm Deoband. When I commenced my *Shar<u>h</u> al-Wiqāyah* and *Maqāmāt <u>H</u>arīrī* lessons in 1949, the *Maqāmāt <u>H</u>arīrī* lessons were conducted by <u>H</u>a<u>d</u>rat Maulānā. He was well-known for his *Maqāmāt* lessons. He would investigate every single word and provide a flowing translation of the text. I could only attend the lessons of four *Maqāmāt* because I had fallen ill and had to return to Gujarat. However, these four benefited me tremendously. I still had my class notebook which I used to consult when I myself was teaching this book.

When I went back to Dār al-ʿUlūm Deoband in 1958-1959, I felt I ought to go to <u>H</u>a<u>d</u>rat Maulānā to benefit from him. I presented myself before him and sought permission to attend his *Mutanabbī* classes. He would rarely permit unregistered students to attend his classes, but he said to me: "If you promise to attend punctually and regularly, I will permit you." I promised to abide by this condition. All praise is due to Allāh *taʿālā*, I missed only two days in the entire year.

<u>H</u>a<u>d</u>rat Maulānā used to explain the poems of *Dīwān Mutanabbī* in a most beautiful manner. He used to quote the poems of Jāhilī poets or of Abū Tammām, and then compare the two. For example, he would say: "Look, Abū Tammām is conveying this meaning in this manner."

<u>H</u>a<u>d</u>rat Maulānā had a very dignified and upright disposition. He was extremely fastidious about system, arrangement and organization. He would not start the lesson if the teapoy was not placed correctly. He would

sit down silently and his facial expression would change. He would then say: "What can we teach to those who cannot sit properly and place the teapoy in a proper manner?" The students will then straighten the rows quickly and the lesson will commence.

Although I was not a registered student, I used to attend punctually and was fully considerate of Maulānā's temperament. Maulānā too used to treat me with affection. So much so that when I fell ill, he came to inquire about me in my room. When the students saw this, they said: "This is the first time we saw the Maulānā going to a student's room."

The Maulānā continued progressing to the extent that he also began teaching *Hidāyah (Ākhirayn)* and Hadīth. He was also a deputy principal for some time.

In 1968 I travelled to Iraq, Jordan and Saudi Arabia to obtain books for the library of Dār al-'Ulūm Falāh-e-Dārayn. I purchased a considerable number of books from *al-Maktabah al-'Ilmīyyah* in Madīnah Munawwarah. I took these books and boarded a ship in Jeddah at the final boarding time. When the ship began sailing, I took a walk and found Hadrat Maulānā sitting in one place. He was overjoyed to meet me. Subsequently, I would present myself to him for two hours daily and we would discuss various issues.

He expressed his approval when he saw the list of books which I purchased and said: "Most of the reference books for the teachers are in this list." He emphasised on me the need to have a solid education programme in the madrasah, a firm administration, and the need to develop decorum and discipline among students.

A place on the ship was set aside for the five salāhs. The pilgrims used to perform their salāh at this place with congregation. People used to sit there during other

times and pass their time. One pilgrim began listening to the radio so a Mewātī pilgrim became very angry and said: "We perform salāh here and you are playing the radio here!?" Hadrat Maulānā and myself were present at the time. Hadrat Maulānā said: "This is the result of the effort of Hadrat Maulānā Ilyās *rahimahullāh*. This villager of Mewāt has become so religiously conscious and his sentiments are so strong, that although this is not a musjid, but because salāh with congregation is performed here, he cannot tolerate to listen to the radio here." He added: "Look at how the sincerity and devotion of Hadrat Maulānā Ilyās *rahimahullāh* changed the entire environment." May Allāh *taʿālā* shower His extensive mercies on him.

I had the opportunity of travelling to Dār al-ʿUlūm Deoband on many occasions. Rarely would the Maulānā not invite me to his house. He would prepare the tea personally, purchase biscuits, etc. and offer them to me. I said to him on one occasion: "Hadrat! It is not right for me to remain seated while you prepare the tea. I feel ashamed." He replied: "It's nothing. Anyway, you will not be able to make the tea as I like it."

When I went to meet him during the period when he was the deputy principal, he asked: "How many days do you intend to stay over?" I replied: "Two days." He said: "Go around among the students and ask them if they are happy with my administration or if they have any complaints. If they have any complaints, you must inform me." I learnt a great lesson from Hadrat Maulānā's selflessness and concern.

An Arabic newspaper – *al-Yaqazah* – was initiated by myself and my honourable friend, Maulānā ʿAmīd az-Zamān Kīrānwī. Hadrat Maulānā encouraged me in this new venture.

I asked him on one occasion: "Hadrat! How is it that we do not have capable graduates as we used to have in the past?" He replied: "In the past, students used to work very hard in studying the primary books of grammar and etymology, and the books of jurisprudence, principles, literature, philosophy and logic. They used to spend so much of time on these subjects that mental capabilities and power of absorption used to become solid and firm. Subsequently, it used to be very easy for them to understand the more complex books like *Hidāyah (Ākhirayn), Husāmī, Baydāwī* and other books. Now you find young students in the higher classes. They are not mentally capable of understanding the proofs in the higher books." He added: "I am experiencing this when I teach *Hidāyah (Ākhirayn).*"

He spent his entire life as a bachelor. He had a few students whom he used to take care of as though they were his own children. He had an interest in breeding fowls and goats. He used to take care of these animals in a most excellent manner.

He considered it harmful to have students from the same district or region to live together in the same boarding room. He used to say: "Students from different districts and regions must be made to share one room so that they can learn each other's language and habits."

Hadrat Maulānā appeared to be strict but he was very soft-hearted in reality. People considered fastidiousness, neatness and meticulousness to be strictness.

May Allāh *taʿālā* accept Hadrat Maulānā's services and confer him with the highest stages. Āmīn.

MAULĀNĀ SAYYID HASAN DEOBANDĪ

(Born: 1334 A.H., passed away 22 Jumādā al-Ūlā 1381 A.H. in Deoband)

Hadrat Maulānā Sayyid Hasan ibn Maulānā Nabīh Hasan Deobandī *rahimahullāh* was a resident of Deoband. He was listed among the sharp and intelligent teachers of Dār al-ʿUlūm. I studied *Nafhatul ʿArab* under Hadrat Maulānā. He used to deliver his lessons very swiftly. He was widely read. This is why he presented a lot of information in his lessons.

He was extremely simple by nature. He was in the habit of posing questions in the course of his lesson. He was pleased with my answers on a few occasions so he addressed Muhtaram Maulānā ʿAbd al-Haq ʿUmarjī[1]

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[1] Maulānā ʿAbd al-Haq Sāhib ʿUmarjī: A graduate of Dār al-ʿUlūm Deoband, a khalīfah of Hadrat Masīhul Ummat *rahimahullāh*, the founder of Jāmiʿah Haqqānīyyah Kathor, Chairman of Jamʿīyyatul ʿUlamāʾ Natal South Africa, and a board member of several madāris in South Africa. He was born in South Africa on 12 October 1925. His father was a murīd of Hadrat Thānwī *rahimahullāh*. He studied in Jāmiʿah Husaynīyyah Rander and Dār al-ʿUlūm Deoband. He graduated in 1950. Hadrat Shaykh al-Islam Madanī *rahimahullāh* was his most noteworthy teacher. Hadrat Maulānā Sayyid Asʿad Madanī *rahimahullāh* was from among his classmates. He reinitiated Jāmiʿah Haqqānīyyah Kathor in 1987. He rendered sterling services in South Africa. He laid the foundations for the Jamʿīyyatul ʿUlamāʾ and initiated steps for a Wifāq al-Madāris. He was a board member or chairman of almost all major madāris in South Africa. Unfortunately, this sun of knowledge and virtue set forever on a Friday on 24 January 2003. He is buried in his original village, Kathor, next to the first founder of Jāmiʿah Haqqānīyyah who also bears the same name as his, Hadrat

rahimahullāh who, at the time, was the chairman of "Anjum Thamratut Tarbīyyat" and was considered to be a leader of the Surtī students: "This Surtī youngster of yours is intelligent. You must see to him and continue supervising him."

Maulwī Saʿīd Ahmad and Maulwī Muhammad, two sons of Maulānā Habīb ar-Rahmān Ludhyānwī *rahimahullāh* were also in our class. The teachers used to accord special attention to these two boys by virtue of their honourable father. When we did not have the courage to pose certain questions, we would ask these two boys to pose them on our behalf.

Maulānā Sayyid Hasan Sāhib *rahimahullāh* used to sell books at his house. I used to go occasionally to purchase them from him. He would present several books and outline the benefits of each one. He used to say to me: "The Surtī students like their food, but they have no interest in books. Whereas a person cannot progress practically without reading books."

When Hadrat Maulānā was given *Mishkāt Sharīf* to teach, we said to him: "Hadrat, you had promised us that if you are permitted to teach *Mishkāt Sharīf* you will give us sweetmeats." He first smiled and said:

كلام الليل يمحوه النهار

What is said at night is wiped out by the day.

However, Maulwī Muhammad Ludhyānwī said: "Hadrat! We will make it a point of coming to your house and we will not leave until you feed us sweetmeats." He replied: "Very well, you'll must come

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Maulānā ʿAbd al-Haqq Sāhib Hazārwī *rahimahullāh*. May Allāh *taʿālā* shower His mercies on him. Āmīn.

after ʿasr.” Hadrat Maulānā purchased high quality sweetmeats and offered them to us.

During that same period, Hadrat wrote an excellent book *Habb an-Nasīm* on the virtues of Durūd Sharīf. He had a powerful memory and would therefore quote profusely from the books of early scholars. He also had a keen interest in Tafsīr. He passed away at a young age. To Allāh we belong and to Him is our return.

MAULĀNĀ SAYYID AKHTAR <u>H</u>USAYN DEOBANDĪ

(passed away on 1st Dhu al-<u>H</u>ijjah 1397 A.H./13 November 1977)

<u>H</u>a<u>d</u>rat Maulānā Sayyid Akhtar <u>H</u>usayn <u>S</u>ā<u>h</u>ib Deobandī *ra<u>h</u>imahullāh* was from among the well-accepted teachers of Dār al-ʿUlūm Deoband. He was extremely fastidious about rules and regulations, and was an awe-inspiring teacher.

When I went to Dār al-ʿUlūm a second time, I sought permission to attend the *Hidāyah (Awwalayn)* and *<u>H</u>usāmī* lessons. <u>H</u>a<u>d</u>rat *ra<u>h</u>imahullāh* was kind enough to grant me permission. All praise is due to Allāh *taʿālā*, I was able to attend his lessons punctually for the entire year.

He used to teach three pages of *Hidāyah (Awwalayn)* daily. He would give a meaningful translation and explain wherever necessary. The book used to be solved excellently. No one was permitted to get up in the course of his lessons. If any student had to get up, he would beat him in such a way that he would never pluck the courage to do that for the rest of the year.

He was a pious and righteous ʿālim. He abhorred formalities. If a student entered the class after having eaten betel leaf or after having worn glasses, he would take him to task. The most senior of students did not have the courage to break any of his rules. However, if we had to go to his house, he would treat us with utmost affection and offer us whatever was available. He was strict in his exams but would rarely fail anyone.

He used to observe the movements of students in the course of his lessons. On one occasion he saw a student in the back row lifting and rocking his leg. So

he said: “O you bint-e-labūn! You do not even know how to sit respectfully in class!?” All the students burst out laughing. The guilty one was punished for several days.

Hadrat used to take the attendance daily. If a student remained absent without first informing him, he would be questioned thoroughly the next day. Students would rarely get absent in his class. If they had a valid excuse, they would make a request to be absent.

MAULĀNĀ MUFTĪ MAHDĪ HASAN SHĀH JAHĀNPŪRĪ

(Born: 1301 A.H. in Shāh Jahānpūr. Passed away on 28 Rabīʿ ath-Thānī 1396 A.H.)

Hadrat Maulānā Muftī Mahdī Hasan Sāhib *rahimahullāh* was a distinguished scholar of India and enjoyed an esteemed position among the muftīs. He lived in Rander and Surat for a long period of time. In addition to the Hanafī madh-hab, he had in-depth knowledge of the other madhāhib.

I met him in Surat during my early student days in Dhābel. He gave me a few booklets which he had written in response to the Ghayr Muqallids. Maulānā ʿAbd al-Jalīl Sāhib Sāmraudī[1] was a scholar belonging to the Ahl-e-Hadīth group. He used to periodically write

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[1] Maulānā ʿAbd al-Jalīl Sāhib Sāmraudī: He was born in 1314/1315 A.H. in Sāmraud, district Surat. He completed his Islamic studies in Madrasah ʿAbd ar-Rabb in Delhi. He obtained permission for narrating Hadīth from Maulānā Abū Muhammad ʿAbd al-Wahhāb ibn Shaykh Muhammad Multānī and Sayyid Muhammad Badr ad-Dīn Dimishqī *rahimahumullāh*. He spent a major portion of his life in teaching and writing. He was from among the distinguished scholars of the Ahl-e-Hadīth group. The following are some of the books which he wrote: *Zahrah Riyād al-Abrār, Iʿlān Minan al-Ghanī fī Talkhīs ad-Duʿafā' wa al-Matrūkīn Min Kitāb Abī al-Hasan ad-Dāraqutnī, Nasīm ar-Riyāhīn Min Riyād as-Sālihīn*. There was a regular altercation between himself and Hadrat Muftī Mahdī Hasan which continued for many years. An example of this can be viewed in *Majmūʿah Rasā'il* which is published by Dār al-ʿUlūm Deoband. He passed away on a Saturday on 7 Shaʿbān 1392 A.H./16 September 1972. May Allāh *taʿālā* shower His mercies on him. Āmīn.

booklets against the Hanafīs. Hadrat Muftī Sāhib used to write convincing and silencing answers to them.

Hadrat Muftī Sāhib had delivered a lecture in our village, Kāpaudrā, when I was a young boy. I was only seven or eight years old at the time, how could I have understood his talk!? However, his luminous appearance settled in my mind immediately.

During those days, the Muslims of Kāpaudrā were divided into two camps: (1) Those who had established spiritual links with Hadrat Thānwī *rahimahullāh* and they used to practise according to the creed and fatwās of the seniors of Deoband. (2) Those who were clinging to old customs and ways, and to the innovations (bidʿāt) which were in vogue at the time. The first group was referred to as the "Ashrafīyyah party". My respected father, together with Munshī Mahmūd Qāsim, Mahmūd Patel and Janāb Muhammad Pandor Sāhib was attached to this group. It was these personalities who would periodically invite the senior ʿulamā' of Dhābel and Rander to deliver lectures. Hadrat Maulānā Badr-e-ʿĀlam Mīrathī *rahimahullāh*, Hadrat Maulānā Bannūrī *rahimahullāh*, Muftī Mahdī Hasan *rahimahullāh*, Maulānā Ahmad Ashraf[1]

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[1] Maulānā Ahmad Ashraf Sāhib Rānderī: He was a graduate of Dār al-ʿUlūm Ashrafīyyah and Dār al-ʿUlūm Deoband, a student of ʿAllāmah Kashmīrī *rahimahullāh*, and a principal of Dār al-ʿUlūm Ashrafīyyah Rander. He was born on a Monday on 5 Dhū al-Hijjah 1320 A.H./5 March 1903. He hailed from the well-known religious and intellectual "Ashraf" family of Rander. He completed his studies in Dār al-ʿUlūm Ashrafīyyah Rander. He then went to Dār al-ʿUlūm Deoband for two years where he studied the Daurah and other sciences. The following were some of his illustrious teachers: Qādī Rahmatullāh Sāhib Rānderī, Maulānā Mutīʿullāh Qurayshī, Maulānā ʿAbdullāh Bukhārī, ʿAllāmah Kashmīrī, Maulānā Sayyid Asghar Husayn Sāhib, ʿAllāmah

ra*h*imahullāh, and Maulānā Mu*h*ammad Sa'īd Rānderī *ra*h*imahullāh* were some of the senior personalities who used to come and deliver talks in Kāpaudrā. The efforts of these elders changed the condition of people and many of them came onto the straight path.

When Muftī Sāhib was appointed to the post of Head Mufti at Dār al-'Ulūm Deoband, he left for Deoband and continued serving Dār al-'Ulūm until his very end.

When I went to Dār al-'Ulūm in 1958/1959, I had the wonderful opportunity of going to meet him. I attended his *Rasm al-Muftī* lessons for three months. He used to teach *Tahāwī Sharīf* after maghrib. I attended these classes for a few weeks. Muftī Sāhib used to go into detail about the narrators of Hadīth. One would rarely hear such details about narrators in those days.

He pointed out several shortcomings of *al-Muhallā* of Ibn Hazm Andalūsī *rahimahullāh*. He published a series of booklets on this subject, which were titled *as-Sayf al-Mujallā 'Alā al-Muhallā*. He wrote priceless marginal notes[1] on *Kitāb al-Āthār*. If only this book

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Shabbīr Ahmad 'Uthmānī *rahimahumullāh*. Maulānā Sayyid Muhammad Miyā Sāhib and Maulānā Tāhir Sāhib Qāsimī were from among his classmates. He received special transmission chains (*asānīd*) from Muftī 'Azīz ar-Rahmān Sāhib, Maulānā Khalīl Ahmad Sāhib Sahāranpūrī and Shaykh Ahmad Shanūsī. He remained the principal of Dār al-'Ulūm Ashrafiyyah for about 60 years. During this period, he also taught *Mishkāt, Hidāyah, Muwattā Imām Muhammad* and other books. By virtue of his lectures, thousands of villages were cleansed of baseless customs, rituals and innovations. Burma also benefited tremendously from him. He passed away on 6 March 1989/27 Rajab 1409 A.H.

[1] This Arabic commentary of his is titled *Qalā'id al-Azhār* and takes up six volumes. Only three volumes could be printed. In addition to this, he corrected and annotated a rare book of

could be typed and published. It would prove extremely beneficial to the Arab world.

Muftī Sāhib *rahimahullāh* was also an excellent poet. He would occasionally conduct poetry sessions at night. At the end of these sessions, those who were present would enjoy sumptuous foods.

He used to say: There are three hard-line Hanafīs in India: (1) myself, (2) Maulānā Abul Wafā Afghānī in Hyderabad, (3) Maulānā Ahmad Radā Bijnaurī.

Hadrat Muftī Sāhib *rahimahullāh* was kind enough to grant me permission for Hadīth.

I always rued over the fact that Muftī Sāhib's knowledge and his rare researched writings could not be proliferated as they ought to. Our people waste thousands of rupees on weddings and other futile works, but they are not prepared to spend on academic works.[1] How unfortunate!

Imām Muhammad *rahimahullāh* which is titled *Kitāb al-Hujjah ʿAlā Ahl al-Madīnah*. It is published in four volumes by Dā'irah al-Maʿārif, Hyderabad.

[1] It is pleasing to note that Dār al-ʿUlūm Deoband published his various booklets in two volumes under the title *Majmūʿah-e-Rasā'il*. His other works are still waiting for someone to come forward.

SHAYKH AL-ADAB WA AL-FIQH MAULĀNĀ IʿZĀZ ʿALĪ

(Born: 1 Muharram 1300 A.H./1882 in Budāyūn. Passed away on 13 Rajab 1347 A.H./8 March 1955)

Shaykh al-Adab Hadrat Maulānā Sayyid Iʿzāz ʿAlī *rahimahullāh* was from among those teachers at Dār al-ʿUlūm Deoband who had devoted his entire life to teaching and tutoring students. The students of Dār al-ʿUlūm feared him the most. He did not know the meaning of "rest". He was either occupied in teaching in class, engaged in the office of student affairs, teaching a student outside class times or busy listening to a student reading the Qur'ān. He would very rarely sleep before midnight. He would then wake up early towards the latter part of the night, engage in tahajjud and dhikr, take the students and remain occupied until the fajr adhān.

He was extremely vigilant as regards his supervision of students. He used to have confidence in the students whom he saw occupied in studying in the musjid courtyard. As for those whom he saw one or two times in the bazaars, he used to be suspicious of them.

I presented myself to him and requested studying any basic Arabic literature book under him. He said: "Maulwī Sāhib! Maulwī Sāhib! I do not have any spare time at present."

His time was generally spent within the confines of the musjid. He used to go to his house for meals and after the ʿasr salāh. I did not have the opportunity of studying any book under him. However, when the announcement for the final exam was made, we were informed that we will have to go for an oral exam for *Kanz ad-Daqā'iq* to Shaykh al-Adab. We were stunned

when we heard this. Imagine the one who wrote the marginal notes to *Kanz ad-Daqā'iq* testing you on the book!

By the time of the exam, I managed to solve the difficult parts of the book. The exam started in the classroom of Maulānā 'Abd al-Jalīl *rahimahullāh*. The bright and intelligent boys in the class were in the first rows. We had a classmate from Gorukhpūr who used to conduct the nightly revision. He became Hadrat Maulānā's target because he must have seen the boy in the bazaars on a few occasions. The cross questioning commenced. Hadrat Maulānā said: "Maulwī Sāhib! Maulwī Sāhib! You came here to enjoy yourself. You have no interest in studying." Hadrat Maulānā continued in this vein and also posed various questions to him from the book.

I was sitting in the fourth row. I became terrified when I saw what was happening to the intelligent students. My turn finally arrived. Hadrat Maulānā opened *Bāb al-Murābahah wa at-Tauliyah* (the chapter on profit and appointing a representative), and placed his hand to cover the marginal notes. He then asked: "Maulwī Sāhib! What type of *tauliyah*[1] is this, to wipe the hands or to wipe the body?" I explained the meaning as I understood it. Hadrat Maulānā said: "Very well, very well." When I received my results, I got 47 (94%) for this test.

His punctuality in class was proverbial. He would commence the lesson the moment the bell rings, and stop the moment the bell rings. He could not tolerate taking even a few minutes from the next teacher's

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[1] The word *tauliyah* in Urdu refers to a towel. This was a trick question to see if he could differentiate between the Arabic and Urdu meanings of this word. (translator)

period. I tried on several occasions to be the first to offer him salām when I passed by him but I could not. He was always the first to offer salām.

Many teachers at Dār al-ʿUlūm Deoband were his own students. They all respected him. When he used to attend the assembly of H̲ad̲rat Shaykh al-Islam Madanī *rah̲imahullāh*, he would sit with absolute reverence and silence as though he was an ordinary villager. The respect these personalities accorded to their elders is rarely found nowadays.

Strict adherence to time, sacrificing one's own comforts for one's students, occupying one's self in studies by day and night, respecting one's teachers and elders, and other similar praiseworthy qualities can only be learnt by remaining in the company of these holy personalities.

H̲AD̲RAT ʿALLĀMAH IBRĀHĪM BALYĀWĪ

(Born: 1304 A.H./1886, passed away 24 Ramad̲ān 1387 A.H./1967)

ʿAllāmah Ibrāhīm Balyāwī *rah̲imahullāh* was an imām in logic and philosophy. He was extremely intelligent with a very sharp mind. He had the honour of studying under H̲ad̲rat Shaykh al-Hind Maulānā Mah̲mūd H̲asan Deobandī *rah̲imahullāh*. He used to teach the higher texts of logic and philosophy. He taught *Muslim Sharīf* for many years.

I observed the ʿAllāmah in 1948 during my first period of study in Deoband. I would constantly hear about his knowledge, virtue, wittiness and sagaciousness; especially from Maulwī Muh̲ammad Mus̲t̲afā Aʿz̲amī who, in those days was studying *S̲idrā* and other books under the ʿAllāmah. Maulwī Muh̲ammad Mus̲t̲afā Aʿz̲amī is now known as Dr. Mus̲t̲afā Aʿz̲amī.[1]

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[1] Dr. Muh̲ammad Mus̲t̲afā Aʿz̲amī: He was born in 1351 A.H./1932 in Mau. He graduated from Dār al-ʿUlūm in 1952. He proceeded to Azhar University in Egypt where he obtained an ʿālim certificate and permission to lecture from *Kullīyah al-Lughah al-ʿArabīyyah*. He went to England in 1964 and registered at Cambridge University for a doctorate. He began lecturing in the principles of H̲adīth at King Saud University in Riyadh, and also lived in Qatar for some time. The following are some of his written works: *al-Kambiyūtar wa Istiʿmāluhu fī Khidmah as-Sunnah an-Nabawīyyah, Tah̲qīq al-ʿIlal li Ibn al-Madīnī, Tah̲qīq S̲ah̲īh̲ Ibn Khuzaymah, Kuttāb an-Nabī s̲allallāhu ʿalayhi wa sallam, Dirāsāt fī al-H̲adīth an-Nabawī wa Tārīkh Tadwīnihi, Manhaj an-Naqd ʿInda al-Muh̲addithīn Maʿa Tah̲qīq Kitāb at-Tamyīz li al-Imām Muslim rah̲imahullāh.* Māshā Allāh, he is presently residing in Riyadh where he is rendering academic services and

Maulwī Mustafā was quite close to Maulwī Ismāʿīl Afrīqī and he used to constantly speak about the ʿAllāmah. At the time, I neither had the courage to go and meet the ʿAllāmah nor was I able to understand his talks.

However, when I went to Deoband ten years later, I had many opportunities of going to the ʿAllāmah and having several questions answered by him. Maulānā Ismāʿīl Gārdī came to Deoband with his son, ʿAbd ar-Rahmān, and I was appointed to see to him. Maulānā Gārdī took the two of us to the ʿAllāmah and said: "This is my son, and this Maulwī Sāhib will be staying with him. I request you to see to them." Hadrat replied by addressing me: "You must bring him to me after ʿasr or on Fridays. And if you have any work, do not hesitate to tell me." I said: "Hadrat, I wish you could teach us a small book on logic." He replied: "It will be difficult to have formal lessons. However, if you find any part of the book which you cannot understand, you must come to me." Subsequently, I used to go several times a week to him and would ask him whatever questions needed to be solved.

After ʿasr, Hadrat Hakīm al-Islam and other teachers of the Dār al-ʿUlūm used to come to the ʿAllāmah and pose academic questions to him. I too used to sit on the fringes of this assembly and listen to their academic discussions.

Maulānā Ismāʿīl Gārdī was the ʿAllāmah's student and had a strong bond with him. Based on this relationship, I had the opportunity of having several meals with the ʿAllāmah.

The Deobandī ʿulamā' of Pakistan had some differences among themselves on the issue of *Hayāt an-Nabī*.

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illuminating the name of the ʿulamā' of Deoband. May Allāh *taʿālā* bless him in his life.

Maulānā Shams ad-Dīn who, at one stage had been a teacher at Dār al-ʿUlūm Deoband, wrote a booklet wherein he expressed his differences with Hadrat Nānautwī *rahimahullāh* over certain texts. When I read this booklet, I presented myself to the ʿAllāmah, explained the situation to him and asked for his opinion. The ʿAllāmah remained silent for a few minutes and then clarified the issue to me.

I said to him on one occasion: "Hadrat! You rarely come to Dār al-ʿUlūm nowadays." He said: "Previously the students who came here already had a solid foundation. Some of them used to come after having taught for many years. It was very easy to explain to them while using the technical terms. As for those who come now, they neither know logic, nor is their grammar and etymology solid. This is why we do not even enjoy teaching them. The second point is that I explain the wisdoms and underlying reasons when teaching Hadīth. But these are connected to the openness of the heart. Thus, I teach when I experience openness of the heart, if not, I do not teach."

On another occasion I requested him permission to narrate Hadīth. He was most kind to me by signing the chain of transmission and giving it to me.

May Allāh *taʿālā* reward him with the best of rewards.

MAULĀNĀ SAYYID FAKHR AD-DĪN MURĀDĀBĀDĪ

(Born 1307 A.H./1889 in Ajmer. Passed away on 21 Safar 1392 A.H./6 April 1972)

Hadrat Maulānā Sayyid Fakhr ad-Dīn Murādābādī *rahimahullāh* was one of the most senior students of ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh*. He is listed among that elite group of Indian ʿulamāʾ who enjoyed a laudable position in the field of Hadīth. He taught in Madrasah Shāhī Murādābād for many years. He came to Dār al-ʿUlūm Deoband to teach Hadīth when Hadrat Madanī *rahimahullāh* was imprisoned. Subsequently, when Hadrat Shaykh al-Islam *rahimahullāh* fell ill, Hadrat Maulānā was called again and conferred with the title of Shaykh al-Hadīth.

Maulānā Fakhr ad-Dīn *rahimahullāh* had an excellent memory. He was very fastidious by nature, he had a delicate and sensitive temperament, and was not inclined to affability. I had heard about him and his popularity from a long time. I think the first time I saw him was in Sūrat when he attended an assembly of Jamʿīyyatul ʿUlamāʾ-e-Hind. I had the opportunity of going and meeting him at the house where he and other senior ʿulamāʾ were staying. There was a large number of guests so I could not remain there for a long time.

When I went to Dār al-ʿUlūm Deoband in 1959, I made it a practice of going to his blessed company two or three times a week after the ʿasr salāh. I requested his permission to attend his *Bukhārī Sharīf* lessons. He granted me permission. I attended these lessons for about six months without absenting myself.

He used to scatter his pearls of knowledge in a beautiful idiomatic Urdu language. He used to go into a detailed discussion on each Hadīth. In his final year, he used to teach *Bukhārī Sharīf* for five hours during the day and night.

ʿAllāmah Balyāwī *rahimahullāh* was in the habit of giving short explanations. He used to say: "The lessons of Hadrat Shaykh al-Hind *rahimahullāh* used to be very short. Hadrat Shāh [Kashmīrī] Sāhib *rahimahullāh* began detailed discussions in support of the Hanafī madh-hab. More additions were made during the era of Hadrat Madanī *rahimahullāh*, and now this methodology continues to this day."

Hadrat Maulānā would always prepare his lessons before coming to class. I observed him on many occasions going through *Fath al-Bārī* after the ʿasr salāh.

He had a lot of confidence in Hadrat Shaykh al-Islam *rahimahullāh*.

When Dār al-ʿUlūm Falāh-e-Dārayn commenced *Bukhārī Sharīf* classes for the first time, Hadrat Maulānā was invited. He accepted our invitation despite his old age and fragile condition. He came to Tadkeshwar, district Surat and stayed over for three days. He conducted the *Bukhārī Sharīf* lesson for 2½ hours. All the senior Hadīth lecturers of Gujarat and other distinguished ʿulamā' attended. Hadrat Maulānā expressed his approval when he saw the entire arrangement of the Madrasah. He penned excellent impressions in the visitor's book.

Subsequently, I used to go to visit him on each of my trips to Dār al-ʿUlūm Deoband. He used to receive me with love and affection, and on hearing about the Madrasah, he used to make duʿā' for me.

I happened to go to Deoband when Hadrat Maulānā had fallen ill. As was my habit, I went to meet him at his house. A few Bihārī students were standing outside and they said that no one is permitted to go inside to meet him. I said: “I will merely look at Hadrat’s face and come out.” They still refused. I finally said to one of them: “Go inside and inform Hadrat that ʿAbdullāh Sūrtī from Tadkeshwar is here. He conveys salām and requests duʿā’s.” The student went in and returned within a few minutes. He said to me: “Hadrat is calling you.” I went in, shook hands, and he asked me to sit on a chair which was placed nearby. He asked me about my wellbeing and repeatedly requested me to make duʿā’ for him. I sought permission to leave after a few minutes and left.

I can still picture Hadrat’s moon-like luminous face. This was my final meeting with him.

May Allāh *taʿālā* shower His abundant mercies on him.

SHAYKH AL-ISLAM MAULĀNĀ <u>H</u>USAYN A<u>H</u>MAD MADANĪ

(Born 19 Shawwāl 1296 A.H./December 1879, passed away on 12 Jumādā al-Ūlā 1377 A.H./5 December 1957)

<u>H</u>a<u>d</u>rat Shaykh al-Islam Maulānā Sayyid <u>H</u>usayn A<u>h</u>mad Madanī *ra<u>h</u>imahullāh* was the special student and genuine representative of <u>H</u>a<u>d</u>rat Shaykh al-Hind *ra<u>h</u>imahullāh*. He was a khalīfah and beloved of <u>H</u>a<u>d</u>rat Faqīh al-ʿA<u>s</u>r Maulānā Rashīd A<u>h</u>mad Gangohī *ra<u>h</u>imahullāh*, the delight of <u>H</u>a<u>d</u>rat Muhājir Makkī <u>H</u>ājī Imdādullāh *ra<u>h</u>imahullāh* and a shaykh of the Arabs and non-Arabs.

Shaurish Kashmīrī correctly writes:

> He was an exact image of the true ʿulamā' regarding whom we read in the books. He was an embodiment of poverty and independence, a portrait of knowledge and insight, a treasure of <u>H</u>adīth and jurisprudence, an image of self-respect and self-honour, and a manifestation of self-sacrifice and resoluteness. You would never hear him making a derogatory statement against anyone. He was a man whose mind could not even imagine humiliating or scorning anyone. The sweepings of the grave of Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* filled his eyes with the shame and modesty of the first era [of Islam].

Soon after I took admission in Jāmiʿah Dhābel, the stories of <u>H</u>a<u>d</u>rat Maulānā's achievements, piety and emulation of the Sunnah began reverberating in my ears.

After the terrifying riots which took place in 1945 subsequent to the partition of India, an announcement was made of a meeting of Jamʿīyyatul ʿUlamā'-e-Hind in Mumbai. We received information about the expected attendance of esteemed ʿulamā' of the country and senior politicians. Large posters were pasted on walls announcing this meeting. I was studying in the first year Arabic class. I developed a yearning to attend the meeting and have the opportunity of seeing Hadrat Madanī *rahimahullāh*. Because I was so young and still in the primary years of my studies, I just couldn't pluck the courage to go to Muftī Ismāʿīl Bismillāh *rahimahullāh* and ask for leave. I decided to travel to Mumbai without taking leave, and I departed.

When I reached Mumbai, I met my teacher, Maulānā ʿAbd al-Hayy Sāhib *rahimahullāh*, and got an opportunity of attending several meetings with him. The meal arrangements for the senior ʿulamā' were made at Sābū Siddīq Musāfir Khānah. Hadrat Shaykh al-Islam Maulānā Husayn Ahmad Madanī *rahimahullāh* was present for the meal. This was the first time I set eyes on him. Maulānā Ahmad Buzurg Simlakī *rahimahullāh* was sitting nearby and partaking of the meal. Hadrat Madanī *rahimahullāh* jokingly said to him: "You are a *Buzurg* yet you are eating so much!" I always envisaged senior Sufis to abstain totally from joking. But Hadrat was making statements of this nature and smiling. The other seniors were also enjoying his statements. I continued listening in astonishment and looked at Hadrat Madanī for about fifteen minutes.

After the meeting in Mumbai, he came to Gujarat and visited Dhābel as well. A meeting was held on the bank of the lake under the chairmanship of Hadrat Maulānā Muhammad Yūsuf Bannūrī *rahimahullāh*. Thousands of Muslims from the surrounding areas came in droves

to listen to Hadrat's lecture and to just see him. My classmate, Maulwī Ismāʿīl Kolhāpūrī, got up to sing a poem in honour of Hadrat. He just reached the line: "He delivered lessons on the Qur'ān for some time in Madīnah" when a loud voice asked: "Who delivered lessons?" and he immediately took the piece of paper from his hand and instructed him to sit down. Maulwī Ismāʿīl remained standing, so Hadrat Bannūrī said to him: "Bhāi! Hadrat disapproves of it, so do not be stubborn, and sit down." Only then did he get down from the stage.

Hadrat encouraged the Muslims to place their trust in Allāh *taʿālā*, and to set right their actions with patience and fortitude. This was the second time I saw him.

Subsequently when I went to Dār al-ʿUlūm Deoband, I had the opportunity of seeing him regularly. I used to go to his house after Jumuʿah. Many ʿulamā', scholars and the masses used to assemble there. Green tea would be served. Hadrat was in the habit of drinking extremely hot tea. While drinking his tea he would respond to questions on the current situation.

I was not accustomed to drinking very hot tea. I sat on the fringes in the rear of the assembly. An attendant gave me a cup and said: "Drink it quickly because I need the cup to give the other guests." The moment I took a sip, my mouth and tongue got burnt, and tears began flowing from my eyes. I returned the cup immediately.

There was a small gate outside Hadrat's house. It had to be opened before he could get onto the street. I was still new in the Dār al-ʿUlūm. I opened the gate and stood one side so that Hadrat could pass through. But he did not move a step from his place, and said: "Do you think I am so weak that I cannot open the gate?" A

few students gestured to me and I moved away. Only then did Hadrat come out.

During my stay at Dār al-ʿUlūm Deoband, I used to get occasional chances of attending Hadrat's assemblies after the ʿasr salāh. When I returned to Dhābel, I harboured the wish of getting an opportunity to remain in Hadrat's company. Hadrat came to Gujarat when I was in the final year of my studies. I accompanied Hadrat Maulānā ʿAbd ar-Ra'ūf Sāhib and got the chance of being in Hadrat Madanī's company for a few days. When we went to Wāpī, we stayed over at the house of Janāb Mūsā Khān Marhūm. I requested Hadrat Maulānā ʿAbd ar-Ra'ūf Sāhib to organize for me to pledge bayʿat to Hadrat Madanī. Maulānā ʿAbd ar-Ra'ūf Sāhib interceded on my behalf and Hadrat Madanī inducted me into the spiritual family.

Hadrat came to Gujarat the following year as well. Majlis Khuddām ad-Dīn had its annual gathering in Karaur, district Surat. Subsequent to it, I got the opportunity of travelling with Hadrat Madanī for one month. During this period I was able to observe his piety, striving, waking up at night and beseeching Allāh *taʿālā*, full consideration to his juniors, strict reprimanding when anything was done against the Sunnah, and various other excellent qualities.

It often happens that we have confidence in a certain person. However, the closer we get to him, the confidence decreases because some of his human weaknesses become exposed. However, the exact opposite happened with Hadrat Shaykh al-Islam *rahimahullāh*. The more time I spent with him, the more my confidence in him and admiration for him increased.

He did not like to see the ʿulamā' inclined towards comforts. This is why he disapproved of fanning him,

straightening his shoes for him and other similar services. He came to my village, Kāpaudrā, on one occasion. Chairs were placed outside the house after the ʿasr salāh. Hadrat was present. My first son, Muhammad,[1] was born just a few months before. I brought him and presented him before Hadrat. He passed his hand over his head and made duʿā. He then asked: "Did you make his ʿaqīqah?" I replied: "I made it." He said: "Very good." He then saw a few *bhīl*[2] women carrying three water drums – two on their heads and one in their hands. He said: "Do you see how they are carrying these three drums! You think you can carry them like that?" I replied: "Hadrat, I cannot carry them." He asked: "Why can't you carry

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[1] Maulānā Muhammad ʿAlī ibn Maulānā ʿAbdullāh Patel Sāhib. He is the eldest son of Hadrat Mufakkir-e-Millat [the compiler of this book], a graduate of Miftāh al-ʿUlūm Jalālābād, and a mujāz-e-suhbat of Hadrat Maulānā Qamar az-Zamān Sāhib Allāhābādī. He was born on 22 Jumādā al-Ūlā 1375 A.H./7 January 1956 on a Saturday. His early studies were in Jāmiʿah Dhābel. He then studied up to the *Mishkāt* year in Falāh-e-Dārayn Tadkeshwar. Hadrat Masīhul Ummat *rahimahullāh* had come to Gujarat during the same period. Maulānā Muhammad was impressed by him and decided to go to Jalālābād. While there, he was showered by Hadrat Masīhul Ummat's kindness and affection. His teachers include the following: Maulānā Masīhullāh Khān Sāhib, Maulānā Wājid Husayn Sāhib, Muftī Nasīr Sāhib, Dādā Miyā Sāhib, Maulānā Sayyid Dhul Fiqār Ahmad Sāhib, Maulānā Sayyid Abrār Sāhib and Maulānā Muftī Sher ʿAlī Sāhib *rahimahumullāh*. He played a major role in the construction of Dār al-ʿUlūm Kharaud. He settled down for a considerable period of time in Zambia where he rendered academic services. He is presently residing in Malawi. May Allāh *taʿālā* bless him in his life and perpetuate his blessings. Āmīn.

[2] A tribe which inhabits the mountainous regions of India.

them.” I said: “They are used to carrying them since a young age.” He asked: “Why did you not develop such a habit? Why can’t a man do what a woman can?” I remained silent.

Hadrat used to deliver his lectures after ‘ishā and only end at about 1:00am. When he used to come to his room, I and a few attendants would massage his legs and body. Even while we were doing that, he would say: “Why I you making me feel ashamed? Go and do your work. Brothers! Go and perform optional salāh and engage in some dhikr. You will not be able to do all this when you get old.”

On one occasion, I went in one corner and fell asleep. Hadrat only went to sleep at 1:30am. At 3:30am I heard the sound of crying. When I opened my eyes, I noticed Hadrat sobbing in prostration. I felt very ashamed of myself when I thought about Hadrat’s striving despite his weak and old age, while I was resting.

At the Kausambā station, I presented my notebook to Hadrat and requested him to write a piece of advice in it. He took out his black pen from his Sherwānī pocket and wrote (Hadrat had clear and beautiful handwriting):

> O brother! The world does not remain with anyone. You must first attach yourself to the Being who created the world.
>
> There is no use in having love and affection for this fleeting world. Let your love and affection be directed to the Ever-living and Sustaining One.

Husayn Ahmad, *may Allāh pardon him*
Presently in Kausambā, district Surat.

Unfortunately, although I remained in the company of this sun of knowledge and virtue, and mountain of striving and fortitude; I could neither kindle my heart nor moisten my side [with perspiration from striving]. Nonetheless, I still have hopes of the blessings of Hadrat's company.

H̲AKĪM AL-ISLAM MAULĀNĀ QĀRĪ MUH̲AMMAD T̲AYYIB S̲ĀH̲IB

(Born: Muh̲arram 1315 A.H./June 1897. Passed away 6 Shawwāl 1403 A.H./17 July 1983)

I had been hearing the name of H̲akīm al-Islam H̲ad̲rat Maulānā Qārī Muh̲ammad T̲ayyib S̲āh̲ib, the principal of Dār al-ʿUlūm Deoband, since childhood. My father had pledged bayʿat to H̲ad̲rat H̲akīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rah̲imahullāh*. He had gone to Khānqāh Imdādīyyah, Thāna Bhawan for fifteen days. On his return, he went to Deoband to meet H̲ad̲rat Qārī S̲āh̲ib *rah̲imahullāh*. On returning home to us, he would constantly speak about his knowledge, virtue, spiritual assembly, and his phenomenal services to Dār al-ʿUlūm Deoband. I must have been six or seven years old at the time.

It had been H̲ad̲rat Qārī S̲āh̲ib's practice since many years to attend the annual jalsah of Dār al-ʿUlūm Ashrafīyyah and Jāmiʿah H̲usaynīyyah in Rander, and deliver his inspiring and wise lectures. My father used to attend these jalsahs occasionally. I requested him to take me with, but he said: "You are still too young. When you get older, you must attend those jalsahs and also go to study in Deoband."

When I went to Deoband in 1948, then together with going to visit the other teachers, I began visiting the principal as well. He had a handsome face, a soft manner of speaking and interacting, and possessed an inspiring and entrancing personality. I used to continue looking at him for long periods of time. I used to listen to his talks when he addressed the students occasionally or delivered a talk in the Jāmiʿ Musjid. However, I did not get an opportunity of going close to him.

I had many opportunities of going to meet Hadrat Qārī Sāhib when I went back to Dār al-ʿUlūm with the sons of Maulwī Ismāʿīl Gārdī Sāhib. I used to thoroughly enjoy attending his after maghrib assembly. A person would pose a question and his talk will start. He had a flowing tongue with a sweet style of speech. It was not just a talk, he used to make us drink the sherbet of knowledge and cognition.

He most certainly fulfilled the duty of expressing the creed of Deoband. After Hadrat Maulānā Shabbīr Ahmad ʿUthmānī *rahimahullāh*, there was no orator in Deoband who spoke as sweetly as him. If he had to deliver a concise talk, he would encapsulate an academic discussion and complete it in ten minutes. If he wanted to go to details, he would spread the same ten-minute talk over two hours. When delivering a talk to the masses, he would grasp their attention in such a manner that the entire audience would not fidget for up to 2-3 hours.

He attended the annual jalsah of Dār al-ʿUlūm Falāh-e-Dārayn on several occasions and blessed the people with his statements. On one such journey, he held an assembly in the garden of Falāh-e-Dārayn after ʿasr salāh. He was speaking about education and an educational environment. He said that Ibn Khaldūn *rahimahullāh* disliked a garden in an educational environment and considered it to be a distraction to one's thoughts. However, there are certain scholars who approved of it. It is a matter of personal taste.

He said that from the Dīnī works, the most important position is that of iftā because of the immense responsibility it comes with, and because it demands vigilance and full awareness of contemporary conditions and situations. Iftā is followed by teaching, followed by delivering talks and speeches. He then

smiled and said: “The easiest work is to criticize and evaluate others.”[1]

On one of his trips to Gujarat I had the opportunity of being in his company for three days. This was a time when an unpleasant situation [in Deoband] had developed. Yet, look at his forbearance – he never uttered a single word about it on any day in any of his assemblies. He just continued speaking on his academic themes, matters related to Allāh’s recognition, the same interesting stories and anecdotes. If it was not any of these, he would merely remain silent.

Muhtaram Maulānā Ismāʿīl Berā had come from Mauritius. He took Hadrat Maulānā Ahmadullāh Sāhib Rānderī[2] and myself to Deoband to request a reconciliation on the unpleasant situation. We presented ourselves before him and explained our reason for coming. He listened attentively to whatever

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[1] This point can be found in *Khutbāt Hakīm al-Islam*, vol. 4, p. 399.

[2] Hadrat Maulānā Ahmadullāh Sāhib Rānderī: Known as the nightingale of Gujarat. He was a captivating orator, a graduate and Shaykh al-Hadīth of Jāmiʿah Husaynīyyah Rānder. He was born in 1314 A.H. in Pāl and graduated from Jāmiʿah Husaynīyyah in 1934. He benefited from senior scholars like Maulānā Sayyid Sharaf ad-Dīn Ānandwī, Maulānā Zahūr al-Hasan Taunkī, Maulānā ʿAbd ar-Rahīm Baursdī, Maulānā Ahmad Nūr Sāhib Peshāwrī, Maulānā Mahmūd Hasan Sāhib Ajmerī, ʿAllāmah Balyāwī, Maulānā Iʿzāz ʿAlī Sāhib *rahimahumullāh*. A senior scholar like ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* spoke in praise of his intelligence and sharp-mindedness. This is why he was appointed to the post of Shaykh al-Hadīth when he was merely 33 years old. He continued teaching *Bukhārī Sharīf* for a long period of time. He departed from his earthly sojourn on 9 December 1983.

was said. I said: "Hadrat! There is restlessness and confusion in the entire country because of this. All supporters are perceiving discomfort." He replied: "Just think over this! If people far away are feeling the pain, what do you think we who are so close must be experiencing?! Make du'ā' that Allāh *ta'ālā* enables us to make the correct decisions." He then fell silent.

I happened to be in Dār al-'Ulūm one Ramadān. Although Hadrat Qārī Sāhib was on the high pedestal of being the principal of Dār al-'Ulūm Deoband, he was sitting respectfully in the Dār al-'Ulūm Musjid and reciting the Qur'ān to his teacher Hāfiz Sāhib *rahimahullāh*. Such was the respect these personalities showed to their teachers. It was the same respect which conveyed them to such lofty positions.

The students of Dār al-'Ulūm went on strike. Lessons were cancelled for several days. Some students delivered speeches over the loud speaker system against the Principal Sāhib. They did not even remain within the limits of respect. The disturbance was settled through the efforts of some of the teachers. The students held a meeting in the Dār al-Hadīth Tahtānī. The affectionate manner in which the Principal Sāhib addressed them left the entire audience astounded. The following statement of his still echoes in my ears: "My dear ones! When I used to leave my house and walk towards Dār al-'Ulūm during those days of tribulation, I used to check my heart and ask myself whether emotions of revenge were in me. All praise is due to Allāh *ta'ālā*, my heart was certainly saddened, but there were no feelings of exacting revenge."

Many students were reduced to tears when they heard this statement of Hadrat *rahimahullāh*. Just look at how kind and affectionate these personalities were! The fact of the matter is that it would have been an extremely difficult task to take care of the principal-

ship of the Dār al-ʿUlūm for more than 50 years had it not been for this soft-heartedness and affection.

I also saw that letter of Hadrat *rahimahullāh* in which he wrote: "I am not a man of war, I am a man of peace. The board members may appoint anyone more suitable to the post of principal." Unfortunately, this letter did not reach the addressees.

When Hadrat *rahimahullāh* used to be in Deoband, he would generally perform the fajr salāh in the Dār al-ʿUlūm Musjid. Most of the time he used to be the imām. Allāh *taʿālā* blessed him with a beautiful and captivating voice. His duʿā' was generally short but his face displayed absolute humility – like a small child begging before his parents.

May Allāh *taʿālā* elevate the ranks of Hadrat *rahimahullāh,* reward him fully for his lengthy and magnificent services, enable the Muslim community to follow his excellent example, and to benefit from his lectures and academic writings. Āmīn.

SHAYKH AL-<u>H</u>ADĪTH MAULĀNĀ MU<u>H</u>AMMAD ZAKARĪYYĀ KĀNDHLAWĪ

(Born: 11 Rama<u>d</u>ān 1315 A.H./1898. Passed away: 2 Sha'bān 1402 A.H./25 May 1982)

<u>H</u>a<u>d</u>rat Shaykh al-<u>H</u>adīth Maulānā Mu<u>h</u>ammad Zakarīyyā <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* was a great Mu<u>h</u>addith of India. His lessons quenched the academic thirst of thousands of <u>H</u>adīth students, and his spiritual company conferred countless people with the true recognition of Allāh *ta'ālā*. Even today, many of those who benefited from his company are embellishing the assemblies of knowledge and circles of Allāh's remembrance.

It was in 1948/1949 when I first set eyes on <u>H</u>a<u>d</u>rat Shaykh al-<u>H</u>adīth *ra<u>h</u>imahullāh*, <u>H</u>a<u>d</u>rat Maulānā 'Abd al-Qādir Rāipūrī *ra<u>h</u>imahullāh* and Maulānā <u>H</u>abīb ar-Ra<u>h</u>mān Ludhyānwī *ra<u>h</u>imahullāh* in the guest-house of <u>H</u>a<u>d</u>rat Madanī *ra<u>h</u>imahullāh*. I met them, and after having a meal, I had the opportunity of serving them for a short while. <u>H</u>a<u>d</u>rat Shaykh al-<u>H</u>adīth *ra<u>h</u>imahullāh* was extremely healthy at the time. His hands and legs were so strong that it was difficult for me to massage them due to my young age.

These great personalities were requesting <u>H</u>a<u>d</u>rat Madanī *ra<u>h</u>imahullāh* to give up his travels and to free himself totally for those seeking the path. <u>H</u>a<u>d</u>rat Madanī *ra<u>h</u>imahullāh* was lying down on a leather pillow. He became serious and listed several elders of the past and said: "They continued travelling until the final moments of their lives. Furthermore, the present conditions of the Muslims of India do not permit me to remain seated in a khānqāh."

This was the first time I set eyes on Hadrat Shaykh *rahimahullāh*. He was sitting before Hadrat Madanī *rahimahullāh* as a student sits before his teacher.

During my second stay in Dār al-ʿUlūm in 1958/1959, I had several opportunities of going to Sahāranpūr to meet Hadrat Shaykh *rahimahullāh*. Sometimes I would accompany students while on other occasions I would accompany my respected teacher, Shaykh Mahmūd ʿAbd al-Wahhāb Tantāwī *rahimahullāh*. Shaykh Mahmūd used to ask me to accompany him on his journeys to Sahāranpūr, Delhi and other places. When going to Sahāranpūr, a visit to Hadrat Shaykh was inevitable. Shaykh Mahmūd would have his meals with Hadrat Shaykh and we used to benefit as well.

Hadrat Shaykh *rahimahullāh* used to conduct the conclusion of the *Musalsalāt*. When the students of Dār al-ʿUlūm Deoband used to hear of it, they would also attend. I too was blessed with this opportunity. I attended the lesson and had the chance of reading a few Ahādīth. I also received a sanad from Hadrat Shaykh *rahimahullāh*.

During my tenure as a teacher and administrator of Dār al-ʿUlūm Falāh-e-Dārayn, I had several opportunities of going to Hadrat Shaykh *rahimahullāh* in Ramadān and in the course of the year as well. On one occasion he seated me close to him on the dining-mat. In my ignorance, I moved the curry dish forward. Hadrat Shaykh immediately said: “Maulwī Sāhib! Do not interfere with the arrangements here. I seated you for a meal, not to get involved with the arrangements.” He then smiled and said: “Okay, start eating quickly.”

He was extremely simple by nature. When he used to speak of the elders his eyes would well with tears most of the time. He used to speak of Hadrat Madanī, Hadrat Rāipūrī, Hadrat Thānwī and others with utmost respect

and love. This demonstrated his balanced temperament. May Allāh *taʿālā* also bless us with the same balance. Āmīn.

On one occasion I privately discussed certain worrying problems which I was experiencing in the madrasah. He said: "Do not resign on your own. If you are removed, do not grieve."

Hadrat *rahimahullāh* was pained over the issue related to Hadrat Maulānā Taqī ad-Dīn Sāhib.[1] He presented himself in person and sought pardon through correspondence. When I wrote a detailed account of the situation to him, he replied: "This was a temporary affliction. It has now come out of the heart, and there is no need to mention it."

Hadrat Shaykh was staying in Madrasah Sharʿīyyah in Madīnah Munawwarah. When I went to visit him there,

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[1] Maulānā Taqī ad-Dīn Sāhib Nadwī Mazāhirī: A graduate of Dār al-ʿUlūm Nadwatul ʿUlamā' Lucknow and Mazāhir al-ʿUlūm Sahāranpūr, a khalīfah of Hadrat Shaykh al-Hadīth *rahimahullāh*, founder of Jāmiʿah Islāmīyyah Muzaffarpūr Aʿzamgarh, ex-lecturer in Hadīth at Nadwatul ʿUlamā' Lucknow, ex-Shaykh al-Hadīth of Dār al-ʿUlūm Falāh-e-Dārayn Tadkeshwar, a board member of Mazāhir al-ʿUlūm Sahāranpūr, Nadwatul ʿUlamā' Lucknow and Dār al-Musannifīn Aʿzamgarh, ex-Sharīʿah Judge in UAE, and professor of Hadīth at al-ʿAyn University. He was born on 24 December 1934. He studied under senior scholars like Shaykh al-Hadīth Hadrat Maulānā Muhammad Zakarīyyā Sāhib, Maulānā Amīr Ahmad Sāhib, Maulānā Asʿadullāh Sāhib and ʿAllāmah Siddīq Sāhib Jamawī. He annotated major works like *Badhl al-Majhūd, Aujaz al-Masālik, Lamaʿāt at-Tanqīh, Zafr al-Amānī, Kitāb az-Zuhd al-Kabīr li al-Bayhaqī, Izālah al-Khifā* and many others, and had them published in Beirut. Māshā Allāh he presently resides in Abu Dhabi and is illuminating the name of Deobandī ʿulamā' through his academic works. May Allāh *taʿālā* bless him in his life. Āmīn.

he said: “You must come and join me for lunch.” This was my last meeting with him. I went to meet him the day before my departure and requested his duʿā’s.

Hundreds of thousands of people benefited from Hadrat’s writings and they are still benefiting from them. May Allāh *taʿālā* elevate his ranks and recompense him with the best of rewards for his outstanding services. Āmīn.

MAULĀNĀ SHĀH ʿABD AL-QĀDIR RĀIPŪRĪ

(Born: probably in 1295 A.H./1878. Passed away on 14 Rabīʿ al-Awwal 1382 A.H./16 August 1962).

Hadrat Maulānā Shāh ʿAbd al-Qādir Rāipūrī *rahimahullāh* was from among the most senior khulafā' of Hadrat Maulānā ʿAbd ar-Rahīm Rāipūrī *rahimahullāh*. It was through his blessed presence that the khānqāh of Rāipūr district Sahāranpūr remained inhabited for many years, and thousands of Allāh's servants received illumination from there.

I saw Hadrat Rāipūrī *rahimahullāh* for the first time in 1949 at the guesthouse of Hadrat Madanī *rahimahullāh*. I never got the opportunity of going to Rāipūr during that period.

During my second stay in Dār al-ʿUlūm Deoband in 1959-1960, I had several opportunities of going to meet him. Sometimes it was at Bhutt House in Sahāranpūr and sometimes at Khānqāh Rahīmīyyah in Rāipūr. On one occasion I went to Rāipūr with Hadrat Maulānā Arshad Madanī Sāhib and Hājī Badr ad-Dīn Mīrathī and met Hadrat. A book of Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* was being read to the audience in the assembly after ʿasr. In the latter part of the night, the sounds of the remembrance of Allāh *taʿālā* were echoing in the khānqāh walls. It seemed as if the trees in the garden were becoming intoxicated by the dhikr and they too were responding to it. I had never witnessed such an enlightening scene, and I was most affected by it.

Āzād Sāhib from Lucknow was rendering beautiful poems. Some people were relating important news to Hadrat from the *al-Jamʿīyyah* newspaper. Although

Hadrat was residing in a khānqāh which was far from the city, he was fully aware of current conditions. He was especially conversant with the situation of Muslims around the world.

I had the occasion of staying over at Bhutt House for a few days. Even there, various rooms were echoing with the sounds of dhikr. While engaging in dhikr, a person rendered the following couplets with full emotion:

> Where am I where is the perfume of this flower. O gentle morning breeze, it is by virtue of your mercy.

When Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh* happened to be present in the after ʿasr assembly, a unique effulgent scene used to be observed. Imagine Hadrat Rāipūrī on one side, Hadrat Shaykh al-Hadīth on the other side, senior ʿulamā', teachers, a circle of those engaged in dhikr – my eyes are thirsty to see effulgent assemblies of this nature.

When we reached close to the road on our return from Rāipūr, we saw a considerable crowd of people. On inquiring, we were informed that the Prime Minister Pundit Jawaharlal Nehru, Bakhshī Ghulām Muhammad and Guptājī were about to arrive. We saw the cars approaching after a few minutes. On seeing the village children, Pundit Nehru got off the vehicle. Hājī Badr ad-Dīn Sāhib was an old Congress member. On seeing him, Pundit Nehru came forward and shook hands with him. Hājī Badr ad-Dīn introduced Maulānā Arshad Madanī Sāhib to him by saying that he was Hadrat Madanī's son. Pundit Nehru immediately asked Maulānā Arshad about the family. He then pointed towards Bakhshī Sāhib and said: "This is Bakhshī Sāhib. Go meet him." He then proceeded. This incident

shows how the old leaders maintained ties and contacts.

It was due to the efforts and attention of H̲ad̲rat Madanī *rah̲imahullāh*, H̲ad̲rat Rāipūrī *rah̲imahullāh* and other seniors which gave support to the Muslims during the terrifying conditions at the time of the partition of India. The conditions were so bad that even one Muslim would probably not have remained in this country.

May Allāh *taʿālā* confer these elders with the highest stages in Paradise. Āmīn.

MAULĀNĀ BADR-E-ʿĀLAM MĪRATHĪ MUHĀJIR MADANĪ

(Born: 1316 A.H./1898. Passed away 5 Rajab 1385 A.H./October 1965)

Hadrat Maulānā Badr-e-ʿĀlam Mīrathī *rahimahullāh* was from among the well-known teacher ʿulamāʾ of India. He acquired special blessings from ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh* and remained engrossed in teaching Hadīth for many years. After partition, he emigrated to Pakistan and then to Madīnah Munawwarah.

I had been hearing Hadrat Maulānā's name since the early years of my studies. During the same period, he was from among the famous Hadīth teachers in Jāmiʿah Islāmīyyah Dhābel. He also came to our village, Kāpaudrā, during that period. I must have been only seven or eight years old at the time, and so just an image of him remained in my mind.

After the partition of India, the Maulānā was put through a tribulation. He went over to Pakistan but assessed the situation there very quickly, so he emigrated to Madīnah Munawwarah. He resided in Madīnah until the last moments of his life, and benefited thousands of people through bayʿah and instruction.

I travelled to the Haramayn Sharīfayn in 1953 with my grandmother. Hadrat Maulānā was seated in the first row of Musjid-e-Nabawī. A person who knew him pointed him out to me and said: "That is Maulānā Badr-e-ʿĀlam Mīrathī." I went close to him, shook hands, and conveyed the salām of Maulānā ʿAbd al-Hayy Bismillāh and Maulānā Hakīm Sulaymān Jītālwī to him. Hadrat Maulānā said: "This is Musjid-e-

Nabawī, it is not appropriate to talk here. You must come to Madrasah Sharʿīyyah tomorrow after ishrāq and have tea with me.” On hearing this, I moved back. I went to his residence the following morning and had breakfast with him. Hadrat continued asking me about Dhābel and Gujarat. He then offered me short pieces of advice on the etiquette which should be observed when in Musjid-e-Nabawī and to be regular and punctual in coming to it.

I was taking care of my grandmother and it was difficult for me to move around easily. She used to become restless if she found me missing for even 20-25 minutes. Furthermore, I was only 20 years old at the time, and did not even perceive the importance of going to Hadrat daily. However, when I came to the Haramayn Sharīfayn a second time in 1959 with my maternal aunt, I made it my practice to attend Hadrat Maulānā’s assembly which he used to conduct after the ʿasr salāh.

When I asked him a few rulings about hajj, he replied: “Maulānā Sher Muhammad Sindhī is present in Madīnah Munawwarah, you must ask him as well. If his answer is different from mine, you must accept what he says because I accept him as an imām of our time on the rules of hajj.” I was deeply affected by Hadrat Maulānā’s selflessness and respect for a contemporary scholar. I had the opportunity of going and meeting Hadrat Maulānā Sher Muhammad Sindhī who is the author of *Zubdatul Manāsik*.

After the maghrib salāh, Shaykh ʿUmar Fulātah used to conduct *Bulūgh al-Marām* lessons in Musjid-e-Nabawī. I used to attend his lessons. About three or four days after the lesson, he called me and asked me my name, from where I was, and so on. He then started speaking about shaking hands and other debatable issues. He said that resorting to both hands was unnecessary.

When I went to the assembly of Maulānā Badr-e-ʿĀlam the next day, I asked him for proofs on the issues which the Shaykh had touched upon. I was not aware that it is inappropriate to engage in discussions on such issues in that environment. Hadrat Maulānā said in a tone of displeasure: "Have you come here to engage in discussions on such issues? What were you doing for so long in India that you have started to investigate these issues here?" I was very embarrassed and remained silent.

At the end of the assembly he called for me and said: "You must come to me some time tomorrow morning. Do not touch on debatable issues in a general assembly."

One day he asked me: "What do you do in India?" I replied that I was occupied in teaching. He said: "When teaching *Qudūrī* you must not teach *Fath al-Qadīr*. When teaching Qur'ān translation, you must not teach *Ibn Kathīr* and *Rāzī*. It is essential to solve the text of the book and to make the students understand it."

He said to me on another occasion: "In our madāris in India, a student is not taught any Hadīth book until he comes to *Mishkāt Sharīf*. As a consequence of this I noticed that when some students give up studies by the fourth year, they remain deprived of Hadīth. It is therefore better to start teaching Hadīth from the early years. Start by teaching short Ahādīth and then increase them in the following years."

After this advice of Hadrat Maulānā, I initiated the teaching of *Riyād as-Sālihīn* in Dār al-ʿUlūm Falāh-e-Dārayn in the third year class.

Hadrat also said to me: "The capabilities of students have become weak. Thus, even if they are able to understand by reading Urdu books, let them read. That

time has passed when teachers used to disapprove of students reading Urdu commentaries."

He said in one assembly: "As you do with the Qur'ān, make it a habit to read a Hadīth book daily." He emphasised on me to purchase *Tajrīd Bukhārī Sharīf* and said: "Read some portion of it daily. When the time comes, you will remember that such and such Hadīth is in *Bukhārī Sharīf*."

He said in one assembly: "In response to the extremism of the Barelwīs, we Deobandīs have adopted the practice of not reading even 100 times durūd sharīf in a day. This is wrong. Read durūd sharīf in abundance."

I benefited tremendously from his assemblies which I attended during that 7-10 day period.

Hadrat Maulānā was very particular about time. One hour before maghrib he used to announce: "Those who are desirous of getting the first row may proceed now." A short while later, he himself would leave and enter Musjid-e-Nabawī.

He was extremely fastidious about his clothes and food, and had a very good taste. He used to offer exotic teas in his assembly after ʿasr. In addition to people from India and Pakistan, people from Africa and other countries used to attend his assemblies. They would all listen silently and respectfully to his words. His face was exceptionally luminous, as though it was really Badr-e-ʿĀlam (a full moon which illuminates the world).

May Allāh *taʿālā* shower His mercies on him and immerse him in His forgiveness. Āmīn.

MAULĀNĀ HIFZ AR-RAHMĀN SIYUHĀRWĪ

(Born 1318 A.H./10 January 1901. Passed away 1 Rabīʿ al-Awwal 1382 A.H./2 August 1962)

Hadrat Maulānā Hifz ar-Rahmān *rahimahullāh* was a famous scholar, author, and a distinguished mujāhid in the fight for freedom. The selfless manner in which he served the Muslims of India after partition and the manner in which he remained solidly firm on the field without bothering about his own health is truly the mark of a great personality. He was fully eligible for the title which was given to him – Mujāhid-e-Millat (the one fighting for the Muslim nation).

It was in 1948 or 1949 when I first heard his speech in Mumbai at the Jamʿīyyatul ʿUlamā'-e-Hind meeting. It was not a speech, but a flow of words which were flowing forcefully. Subsequently, I saw him at the board meetings of Dār al-ʿUlūm Deoband after I had taken admission there. He even addressed the students after they requested him.

He travelled to Gujarat on several occasions. I had the opportunity of being with him and serving him on those occasions. I was able to gauge the strength of his īmān, political acumen and broad-mindedness during those journeys. In a special assembly of the Jamʿīyyah in Surat, he said:

"Brothers! Invite Munādī Sāhib, the editor of *Muslim Gujarat* and bring him close to you."

An old and sincere Jamʿīyyah supporter said: "Hadrat! Munādī Sāhib has been an opponent of Jamʿīyyatul ʿUlamā' to this day, and supports the Muslim League. How can we accommodate him?!"

He replied: "The situation has changed after partition. Now there is no League-supporter and Congress-supporter. Forget all these old factions. Unite the Muslims and work. It is not correct to think in this manner in politics."

It was by virtue of this deep insight of Hadrat Maulānā that caused many people to get involved in the activities of Jamʿīyyatul ʿUlamā'. Whereas before freedom, they did not like to even take the name of Jamʿīyyah.

While in Dār al-ʿUlūm Deoband, we started an Arabic newspaper by the name of *al-Yaqazah.* I was experiencing certain challenges with regard to its format. I went to Delhi and mentioned it to Hadrat. He called for his secretary immediately, got him to write a letter, and gave me encouragement.

Also during my stay in Dār al-ʿUlūm Deoband, I went to Delhi, went to the Qāsim Jān Office and said to Janāb Husām ad-Dīn Sāhib: "I would like to see the parliament. Could I get a pass?" Hadrat Maulānā was a member of parliament and could issue two passes. Husām ad-Dīn Sāhib said: "We have already promised two people for today, you must come tomorrow." When I went the next day, he said: "I cannot give you one today. You must come tomorrow." I felt offended, expressed my displeasure and left the office quickly." Maulānā Hifz ar-Rahmān Sāhib was on the other side [of the office]. He immediately sent a worker and called for me. He said: "Brother! Do not be angry. I will personally take you with me tomorrow." I felt most embarrassed by the Maulānā's noble character. Imagine this great Mujāhid-e-Millat and an insignificant student like me! The lofty character which Allāh *taʿālā* conferred on these great personalities really changed the direction of life of many immature people like myself.

The words of Maulānā's īmān-filled speeches still echo in my ears. He used to say:

> A Muslim and faint-heartedness cannot combine. We have equal rights over this country. Whatever rights Jawaharlal Nehru and Sardar Patel have, H̲usayn Ah̲mad and H̲ifz̲ ar-Rah̲mān also have.

He used to constantly advise Muslims saying:

> Take an active part in works related to the country. Sitting at home and crying will not solve your problems. In a democratic country, it is necessary to join parties. No matter how bad the conditions, never allow despondency to come close. If you take the courage and remain firm, no power in this world can expel you from here.

There were those who hurled verbal abuses at Maulānā and his party. However, when the time came, he did his utmost to protect them and never uttered a critical and castigating word against them. The Maulānā was undoubtedly a phenomenal human being.

He came to Dhābel on one occasion. It was the first year of my teaching. I was attending to him after the ʿishā s̲alāh. He asked me: "Where are you from?" I replied: "I am from Kāpaudrā, a small village." He responded immediately: "Yes, yes, I know. My one student, Maulwī Ismāʿīl[1] was from Kāpaudrā. He was a very intelligent and righteous student."

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[1] H̲ad̲rat Maulānā Ismāʿīl Gorā Motā S̲āh̲ib Kāpaudrī: He was born around the year 1910. He graduated from Jāmiʿah Dhābel in 1934 and proceeded to Dār al-ʿUlūm Deoband to study. He had a bond with H̲ad̲rat Thānwī *rah̲imahullāh*. On one occasion, H̲ad̲rat Thānwī *rah̲imahullāh* asked him a question and praised him for his reply by saying: "Māshā

Maulānā Hifz ar-Rahmān *rahimahullāh* had settled down in Dhābel with Hadrat ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh* and was a teacher there. Maulwī Ismāʿīl studied under him during that period.

During my student days in Dhābel, I heard my teachers saying that Maulānā Hifz ar-Rahmān *rahimahullāh* used to walk around in his room and sing the following couplet in his own unique way:

> Neither in the musjid, the temple nor the Baytullāh is the salāh of love fulfilled. It is fulfilled in the shade of swords.

During his stay in Dhābel, Gandhi came to Dhāman, a village near Dhābel. Maulānā met him and supported him in his passive resistance.

The Maulānā was not merely a political leader. He was a proficient scholar and writer. Important books such as *Qisas al-Qur'ān* and *Islam Kā Iqtisādī Nizām* were written by him. Had he not been involved in politics, he would have written much more.

I benefited from his speeches, assemblies and written works. May Allāh *taʿālā* reward him with the best of rewards on our behalf and on behalf of all Muslims.

When I requested Hadrat Maulānā to write a piece of advice in my notebook, he wrote:

Allāh! Maulwī Ismāʿīl understands very well." This statement of Hadrat Thānwī *rahimahullāh* with regard to his intelligence is like a certificate in his favour. ʿAllāmah Shabbīr Ahmad ʿUthmānī, Maulānā Hifz ar-Rahmān Siyuhārwī, Maulānā ʿAbd ar-Rahmān Sāhib Amrohī and Maulānā Badr-e-ʿĀlam Mīrathī *rahimahumullāh* were some of the leading personalities who were his teachers. Unfortunately he passed away at a young age.

الدين النصيحة. حفظ الرحمن كان الله له.

Religion is advice. H̲ifz̲ ar-Rah̲mān. May Allāh be there for him.

MAULĀNĀ ʿALĪ MUHAMMAD TARĀJWĪ

(Born 1312 A.H./1893 in Tarāj. Passed away 6 Dhū al-Qaʿdah 1387 A.H./6 February 1968)

Hadrat Maulānā ʿAlī Muhammad Tarājwī Sāhib *rahimahullāh* was from among the distinguished graduates of Dār al-ʿUlūm Deoband. He was the first Gujarati scholar who was appointed as an assistant teacher at Dār al-ʿUlūm Deoband. He possessed a deep understanding of jurisprudence, Hadīth and the Arabic sciences.

Hadrat Maulānā was from among those ʿulamāʾ from the surrounding areas of Dhābel whom I came to know during my initial years of study. I would sometimes go with my fellow students and sometimes accompany my respected teacher, Maulānā ʿAbd al-Hayy Sāhib, to meet Hadrat Maulānā and listen to his words of wisdom.

Hadrat Maulānā used to remain very dignified and silent. However, when a question was posed to him, he would provide a clear answer. In addition to educational works, he used to take part in activities related to reformation of society and religious movements.

When Majlis Khuddām ad-Dīn was established, he was from among its supervisors. He provided valuable pieces of advice at the time when a syllabus was being prepared for the makātib.

I used to visit him when I was a teacher as well. He used to ask me about the conditions at the Jāmiʿah and advise me to give special attention to students in the early Arabic classes. He said in one of his assemblies: "The practice of teachers to seat the weak learners one side and the bright learners in the front is

not correct. Weak students are eligible for more attention of the teacher. If he seats them close, and then conducts the lesson by repeating it a few times, this will not harm the bright students in any way, but at least the weak students will benefit.”

The Maulānā was very particular about the students’ adherence to the madrasah programme and their moral training.

Despite his old age, he attended my marriage and blessed it with his prayers. He had a very deep bond with Hadrat Muftī Ismāʿīl Bismillāh *rahimahullāh*. This is why he used to come to Dhābel periodically. However, I never had the occasion of hearing any of his lectures.

The written paper for our *Bukhārī Sharīf* examination was set by him. He quoted a short Hadīth from *Kitāb al-ʿIlm* and asked for its clear translation. He did this because students normally concentrate on certain well-known questions. He wanted to see if students can translate a Hadīth correctly.

Despite his academic erudition and capabilities, he led an extremely simple life which reminded us of the ʿulamā’ of the past. His house was an ordinary building with un-plastered unpainted walls. The outside platform-section of the house was his madrasah and dār al-iftā’. Many years were spent in this section teaching and doing his other office work. The students who studied in this un-plastered building went on to achieve high marks in Jāmiʿah Dhābel and Dār al-ʿUlūm Deoband. They then became occupied in educational and reformation works within the country and overseas; and are still occupied in these works.

Madrasah Miftāh al-ʿUlūm in Tarāj is an excellent reminder of Hadrat Maulānā.

May Allāh *taʿālā* shower His mercy on him. Āmīn.

MAULĀNĀ MUFTĪ MARGHŪB AH̲MAD LĀJPŪRĪ

(Born: 3 Dhū al-Qaʿdah 1300 A.H./13 September 1883. Passed away: 1 Muh̲arram 1382 A.H./5 June 1662)

Maulānā Muftī Marghūb Ah̲mad S̲āh̲ib was born in the well-known Surat town of Lājpūr. His early studies up to *Mishkāt Sharīf* were under various ʿulamāʾ of Lājpūr, especially the famous scholar Maulānā Ah̲mad Miyā S̲ūfī[1] *rah̲imahullāh*.

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[1] Maulānā Ah̲mad Miyā ibn S̲ūfī Sulaymān S̲āh̲ib Lājpūrī: He was born on the 8th or 9th of Dhū al-Qaʿdah 1294 A.H. on a Tuesday. His father was a khalīfah of H̲ad̲rat Maulānā Fad̲l ar-Rah̲mān S̲āh̲ib Ganj Murādābādī *rah̲imahullāh* and Maulānā Niz̲ām ad-Dīn Bājorwī Tarkesarī Naqshbandī *rah̲imahullāh*. He was trained and tutored by his father. He completed studying all the sciences at a young age. Many senior ʿulamāʾ of Gujarat are from among his students, who in turn rendered phenomenal services in the field of reviving knowledge and Dīn in Gujarat. Maulānā Ah̲mad H̲asan Bhām S̲āh̲ib, Maulānā Ah̲mad Buzurg S̲āh̲ib, Maulānā ʿAbd al-H̲ayy Lājpūrī S̲āh̲ib and Maulānā Marghūb Ah̲mad S̲āh̲ib Lājpūrī *rah̲imahullāh* are just a few such examples. Maulānā Sult̲ān Ah̲mad S̲āh̲ib Punjābi, the student of Maulānā Muh̲ammad Is-h̲āq S̲āh̲ib who is the student of Maulānā ʿAbd al-H̲aq Khayrābādī, and Maulānā Rah̲īm Bakhsh Dehlawī were among his teachers. He had a special interest in poetry. He wrote commentaries to *Nukhbah al-Fikr, Muslim ath-Thubūt, Shāfiyah, Ulfiyah, Talkhīs̲ al-Miftāh̲, Fus̲ūs̲ al-H̲ikam, ʿUyūn al-Masāʾil, Badʾ al-Amālī* and other books. He translated *Lawāʾih̲ Jāmī, Munāz̲arah Rashīdīyyah, Khulās̲ah al-H̲isāb, Sharh̲ Tahdhīb, ʿUrūd̲ al-Miftāh̲, Hidāyah al-Hidāyah* and tens of other books. Just a few of his books could be completed; the others remained in manuscript form. Unfortunately he only lived to the age of 32. He passed

He then travelled to Kānpūr and Delhi, and completed his studies in 1323 A.H. in Madrasah ʿAbd ar-Rabb, Delhi.

I used to visit him occasionally in Lājpūr on Thursday nights or Fridays while I was a student in Jāmiʿah Dhābel. His assembly used to be a purely academic one. He used to really open up when he used to see students. He would then relate to them stories of the pious and their academic services. Allāh *taʿālā* blessed him with a powerful memory. A learned awe was seen on his face. His clothing and appearance used to be meticulously clean. Books were neatly arranged all over his house. He spoke excellent Urdu in the style of the people of Delhi. On each visit, he would mention various books and emphasise on me to read them. The Maulānā had a good taste for writing. He wrote a book on the virtues and excellences of the family of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* which he titled *Safīnah al-Khayrāt fī Dhikr Manāqib as-Sādāt*.

I had the opportunity of listening to his lectures on a few occasions. He used to speak in eloquent Urdu. He took care of the post of principal of Jāmiʿah Dhābel for some time. He was very good-natured. Students used to come to him and ask for leave to go home under various pretexts. I was teaching the primary years during that period, and my room was close to his. When I observed the arrival and departure of students for a few days, I said to him: "H̲ad̲rat! These students are taking leave under false pretexts." H̲ad̲rat was not convinced. That evening, a student came with torn and worn out clothes and sought permission to go home so that he could have his clothes stitched. I came out of my room and requested: "H̲ad̲rat! I am sending for his

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away on 7 Shaʿbān 1327 A.H./24 August 1909. May Allāh shower His mercy on him. Āmīn.

trunk from his room. You must check it and then decide whether he should be given leave." When his trunk was brought and opened, three good sets of clothing were found in it. Hadrat expressed his surprise for quite some time and said: "Have students started to resort to tricks of this nature!!?" Subsequently he handed over the responsibility of granting leave to me by saying: "Maulwī Sāhib! You must deal with them." The sincerity and pure nature of these personalities did not permit them to imagine students resorting to lies and deception.

It was during the Maulānā's tenure as a principal that I had to decide to leave the Jāmiʿah because of certain domestic reasons. He continued expressing his sorrow and said: "We found a man to do our work, and he is now deciding to leave." These personalities had within them the sincere concern to see their juniors progressing. This is why they used to be sorrowed by decisions of this nature. When I explained the details to him, he said: "Yes, you certainly have compelling reasons." He then made duʿā' and permitted me to leave.

When he passed away, Sayyid ʿAbd al-Ahad Kauthar Marhūm wrote the following couplet:

> Your being was a treasure-house of knowledge and virtue. Your presence was an immortalizing drink for us.

MAULĀNĀ SAYYID ABUL HASAN ʻALĪ AL-HASANĪ AN-NADWĪ

(Born 5 December 1914/1333 A.H. in Takiyah Kalān, Rāi Bareillī. Passed away: 31 December 1999 on a Friday)

Hadrat Maulānā Sayyid Abul Hasan ʻAlī al-Hasanī an-Nadwī *rahimahullāh* is a well-known scholar of the Islamic world, and the foremost among Urdu and Arabic writers from whose books the entire Islamic world benefited, countless Arab youngsters read his books and changed their lives for the better.

During my student days I used to read Hadrat Maulānā's articles in *al-Furqān*. When the Urdu translation of his famous Arabic book, *Mādhā Khasara al-ʻĀlam bi Inhitāt al-Muslimīn*, was published, I read it several times. I was enamoured by Hadrat Maulānā's writings from that time, and I developed a yearning to meet him. However, I did not get an opportunity just yet.

During my second stay in Dār al-ʻUlūm Deoband in 1958-1959, there was a classmate with whom I used to speak about Hadrat Maulānā. This classmate informed me one day that Hadrat Shāh ʻAbd al-Qādir Rāipūrī is in Sahāranpūr and that Maulānā Abul Hasan from Lucknow is also there. I left for Sahāranpūr that same evening. Hadrat Maulānā was in a room next to Hadrat Rāipūrī's room. I had the honour of meeting him, requested his duʻā's and returned [to Deoband].

I ascertained Maulānā's simplicity, humility, soft-heartedness and other similar qualities from this first meeting with him; and a special bond with him developed in my heart.

During that same period in Deoband, we decided to publish an Arabic newspaper titled *al-Yaqzah*. I decided to consult Hadrat Maulānā and obtain his opinion. He had come to Fayd-e-ʿĀm College in Mīruth for a lecture. A few of us – students – went to meet him. Hadrat was most kind to us and encouraged us. I said to him: "I read the books of Ahmad Amīn, Tā Hā Husayn and Manfalūtī, but I cannot understand them very well. What is the treatment for this?" He replied: "Continue reading and you will gradually develop an affinity with them." He also advised me to consult contemporary dictionaries. He said: "If you can understand 70-80% of a book, it is sufficient." He then said in his humility: "There are also certain words which I do not understand but work them out from the context."

This was my second meeting. Subsequently, I went to Lucknow and had the opportunity of meeting him there. I developed such a deep bond with Maulānā and his books, that I purchased most of his books or obtained them from libraries, and read them. I read some of his books by placing the Arabic book next to the Urdu translation. I would then read one paragraph of the Arabic, and one paragraph of the Urdu translation. In this way, I learnt the Arabic language and the manner of expressing it in the Urdu language.

Hadrat Maulānā's Arabic and Urdu writings are equally effective. The greatest quality which I see in his writings is that they seem to emanate from the inner recesses of his heart. One can feel Maulānā's pain touching the heart. A true manifestation of "whatever emanates from the heart has an effect on the heart" is found in Maulānā's writings.

I have no hesitation in stating that Hadrat Maulānā's books gave life to my thinking and views.

The foundation stone for the block of classrooms at Dār al-ʿUlūm Falāh-e-Dārayn was laid by the blessed hand of Hadrat Maulānā. The rains were pouring heavily on that day while Maulānā's hands were extended in duʿā'. Allāh *taʿālā* blessed Maulānā's duʿā' in the sense that Falāh-e-Dārayn made tremendous progress in a short period of time.

He addressed the students of Dār al-ʿUlūm on several occasions. He said to me with regard to teachers: "Two qualities are most essential in a teacher: *ikhlās* and *ikhtisās* (sincerity and speciality). He must be an expert in the book which he is teaching and he must be sincere. Hadrat taught me a great principle in these two words.

Hadrat's love for me and kindness towards me increased, and he gave me several opportunities to attend important meetings and assemblies. He invited me to *an-Nadwah al-ʿĀlamīyyah li al-Adab al-Islamī* and made me a member of it. He invited me to meetings for improvements of the syllabi. He helped me whenever I sought his assistance in matters related to Dār al-ʿUlūm Falāh-e-Dārayn. I travelled to Lucknow on several occasions and had the honour of remaining in his company. He said in one of his assemblies: "There is no use in a mere superficial reading of a book. A book must be read as if you are licking its subject matter." He added: "I read the books of Ahmad Amīn – *Fajr al-Islam, Duhā al-Islam*, etc. – several times in this manner."

He said with reference to the syllabus of the madāris: "My respected teacher, Muhtaram Sayyid Sulaymān Nadwī *rahimahullāh* used to say that the fundamental issue is that of the teacher. If a teacher is competent in a subject, then no matter what book it is, he will be able to create an affinity to the subject in his students." He added: "I have gauged from experience that the old

system of learning one subject at a time separately is the correct system. This is why the ʿulamā' of that era had such strong capabilities."

Hadrat Maulānā had a very strong bond with Maulānā Ahmad ʿAlī Lāhorī, Maulānā Sayyid Sulaymān Nadwī, Shaykh al-Islam Hadrat Madanī, Hadrat Maulānā Shāh ʿAbd al-Qādir Rāipūrī, Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib, Hadrat Maulānā Shāh Yaʿqūb Mujaddidī, Hadrat Maulānā Muhammad Ilyās Sāhib, Hadrat Maulānā Shāh Wasīyyullāh Sāhib, Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahumullāh* and others. This is why he inherited the Qur'ānic understanding, academic and historical efforts, religious sentiment, full attention to rectification of the heart, pain and concern from the heart, and sacrificing everything for the sake of Dīn from these personalities. The effects of these influences are prominent in his entire Dīnī effort and striving.

Let me relate a small example of the consideration which Hadrat Maulānā accorded to his juniors. I wrote a short article titled *Qisas an-Nabīyyīn Ke Jawāhir Pāre* (Pearls From Qisas an-Nabīyyīn) which was then published in *Taʿmīr-e-Hayāt.* In this article I wrote about the importance of this book and some of its excellent features. A few days later I received a letter from Hadrat Maulānā in which he wrote: "The author is grateful for the manner in which you evaluated the book, and your statement that the madāris are not according it the status which it deserves." This was really an indication of Maulānā's greatness and nobility. After all, imagine an insignificant person like myself, and this sun on the horizon of knowledge and virtue!

On one occasion I had the honour of travelling with him from Sahāranpūr to Lucknow. A woman entered

our coach at the Rarkī station. A few members of the Lucknow Assembly, Hadrat Maulānā and myself had a berth in this coach. The woman addressed the Hindu members and requested them saying: "I would appreciate it if someone could give me his lower berth because it will be difficult for me to climb to the upper berth." None of them replied in the affirmative. After a short while, Hadrat Maulānā said: "Sister! There is no need for you to worry, I will empty my place for you." The woman thanked him. I said to Hadrat Maulānā: "Hadrat! You have an impediment in your legs. Why did you offer her your place while these people are sitting silently!?" He replied: "Our religion teaches us to be kind to the weak and downtrodden. If I offered my place, I have actually carried out a Dīnī obligation." I was astounded at Hadrat Maulānā's noble character and deep bond with the example of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

I saw a living example of firmness in knowledge, loftiness in character and simplicity in temperament in Hadrat Maulānā Sayyid Abul Hasan Nadwī *rahimahullāh*. May Allāh *taʿālā* create many people like him.

On one of his journeys to Gujarat, Hadrat Maulānā came to my small house in Kāpaudrā and really encouraged me in this way. Imagine a personality who honours kings and princes with his presence, accepts the invitation of a village-dwelling student like myself. This in itself is a sign of his greatness, love and nobility. May Allāh *taʿālā* reward him with the best of rewards on behalf of all Muslims. Āmīn.

MAULĀNĀ MUHAMMAD AYYŪB AʿZAMĪ

(Born: Shawwāl 1317 A.H./1898. Passed away 6 Shawwāl 1404 A.H./6 July 1984 on a Friday)

Hadrat Maulānā Muhammad Ayyūb Sāhib Aʿzamī *rahimahullāh* hailed from Mau Nāth Banjan, district Aʿzamgarh. He was an erudite scholar who had the honour of studying under ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh*. He spent the major part of his life teaching Hadīth. He was the rector of Madrasah Miftāh al-ʿUlūm in Mau for several years.

Hadrat Maulānā was the Shaykh al-Hadīth of the Jāmiʿah when I commenced my second tenure as a teacher in Jāmiʿah Dhābel in 1961. Like the ʿulamā' of the past, he was an example of simplicity. He used to remain engrossed in his classes, teaching and reading books. After the ʿasr salāh, chairs used to be placed in the open courtyard outside his room. The teachers would assemble there and have academic and political discussions.

Hadrat Maulānā had a pleasant temperament. He would sometimes speak in the tone and manner of eastern U.P. This used to be enjoyed by the audience. He went through various situations and conditions in his life. This is why he used to relate his life experiences which proved beneficial for us.

He had a spiritual bond with Hadrat Maulānā Wasīyyullāh Sāhib Allāhābādī *rahimahullāh*. He used to spend his night in dhikr and spiritual exercises. Despite his lofty position in the academic field, he was extremely humble, and would receive his juniors with extreme affection and love.

I was living with my wife and children in Dhābel village. He used to come to my house occasionally and honour me in this way.

My father underwent an eye operation in Nausārī, and then came to Dhābel for a few days. Hadrat Maulānā came to visit my father who in turn was very impressed by the Maulānā's impeccable character.

I went to Falāh-e-Dārayn Tadkeshwar as a teacher in 1966. Within two months of going there, there was a change in the administration and the post of principal was given to me. I went to Hadrat Maulānā for his counsel and advice. He said: "Take up the courage and carry out your responsibilities, but remember just one piece of advice from me, i.e. do not stop teaching. Our institutions always need teachers; not principals."

He added: "When a principal is also a teacher, it has a special effect on the character of the students which is not found in those madāris where the principal is not a teacher." He also said: "Had I given up teaching, I would not have been able to teach *Bukhārī Sharīf* in this age."

He came to Dār al-ʿUlūm Falāh-e-Dārayn and constantly encouraged me. I too visited him on many occasions in Dhābel and benefited from his pieces of advice and duʿā's.

He led an impeccable life as regards his strict adherence to his daily practices. I had the opportunity of being close to him for many years, but I never heard him backbiting any ʿālim or making any unsavoury remarks about anyone. Such firmness in character is becoming rarer by the day.

I had good contacts with Hadrat Maulānā's sons, Hakīm ʿAzīz ar-Rahmān Sāhib and Maulānā Saʿīd ar-

Ra<u>h</u>mān <u>S</u>ā<u>h</u>ib[1] who is the editor of *al-Baʿth al-Islamī* in Lucknow. This increased <u>H</u>a<u>d</u>rat Maulānā's love for me. May Allāh *taʿālā* reward him fully for his affection and acts of kindness. Āmīn.

[1] He is presently the principal of Nadwatul 'Ulamā' Lucknow. (translator)

MAULĀNĀ MASĪHULLĀH KHĀN SĀHIB JALĀLĀBĀDĪ

(Born 1329/1330 A.H. in Barlā, ʿAlīgarh. Passed away on 16 Jumādā al-Ūlā 1413 A.H./12 November 1992)

Hadrat Maulānā Masīhullāh Khān Sāhib Jalālābādī *rahimahullāh* was a khalīfah of Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*, an erudite scholar, and a distinguished mentor in the field of rectification and training. He was soft-spoken and soft-hearted, with a unique type of innocence on his face. A person would be enamoured to him in the first meeting with him.

I went to Jalālābād for the first time in 1959. I had the honour of meeting him, sitting in his assembly, and listening to his lofty words. His talks were extremely heart-invigorating. He used to say the words: "Our Hadrat used to say" repeatedly. His humility can be gauged from the following statement which he used to make quite often: "Brother! We are merely quoting the words of Hadrat Thānwī *rahimahullāh*."

I could not establish any contact with Hadrat during my stay in Dhābel. However, after I was appointed as principal of Falāh-e-Dārayn in Tadkeshwar, I undertook many journeys to Sahāranpūr, Deoband and Jalālābād. He used to honour us by meeting us with utmost affection, and we used to get the opportunity of benefiting from his valuable pieces of advice.

He used to say: "Our teachers in the madāris are not paying much attention to rectification of the heart. This has resulted in evils proliferating in the madāris." He would then go into a scholarly discussion on the importance of purification of the heart.

He said: “If a madrasah has teachers belonging to one creed [or way of thinking], there is less likelihood of problems. Having ‘ulamā’ of opposing views and creeds together in one place results in problems.”

I personally experienced going to Hadrat’s assembly with certain thoughts and ideas in my mind, and Hadrat would speak in a manner which would remove all my doubts and misgivings about those thoughts and ideas.

He used to emphasize adherence to a system [or programme], and to abstain from any action which would result in discomfort in another person. He used to say that anger is a most destructive habit.

I had the opportunity of accompanying him for a few days on one of his journeys to Gujarat. He used to rectify several matters in a very soft manner. He accorded me the honour of visiting my village, Kāpaudrā. He was very happy when he saw this small place and said: “My heart just feels like engaging in dhikr in this village of yours.” Someone said to him: “Many people of this village had pledged bay‘at to Hadrat Thānwī *rahimahullāh*, and his *Mawā‘iz* were read here as lessons for many years. Furthermore, one of the residents of this village, Munshī Mahmūd Qāsim,[1] took up the task of translating Hadrat

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[1] Munshī Mahmūd Qāsim Sāhib Pandor: He was a famous journalist, one who strove for freedom [from the British], an editor of *Tablīgh* of Tadkeshwar, a lover of the ‘ulamā’ of Deoband, and a khalīfah of Hadrat Maulānā ‘Īsā Sāhib Allāhābādī *rahimahullāh*. He was born in Kāpaudrā in 1897. He initially studied English and got a government job. Later on he was influenced by the movement of giving up friendship with the British and left his job. He then studied in Jāmi‘ah Husaynīyyah Rānder up to the *Mishkāt* year [of the ‘ālim course]. He spent his entire life translating the

Thānwī's *Mawāʿiz* into Gujarati and publishing them." Hadrat was most pleased when he heard this.

I wrote a letter to Hadrat on one occasion. It contained this sentence: "By the grace of Allāh, I am well." Hadrat drew a line from the word "Allāh" to the margin and wrote "Taʿālā". This demonstrates how particular Hadrat was. He disapproved of writing "Allāh" only and directed my attention to writing Allāh *taʿālā*. Look at the respect of these elders, and look at how vigilant they were!

One year I spent the last ten days of Ramadān in the khānqāh of Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh*. We performed the ʿīd al-fitr salāh in Sahāranpūr and left for Jalālābād. On reaching Hadrat's khānqāh, we were informed that Hadrat has not returned from the ʿīd gāh as yet. We sat down in the courtyard, and Hadrat returned from the ʿīd gāh a short while later. When we went forward to embrace him, he smiled and said: "Āhā! Today we have two ʿīds. One is the ʿīd al-fitr. And do you think meeting one's beloveds is any less of an ʿīd?" Look at the affection of these pure souls. He ordered for a sweet-dish immediately, and contrary to his norm, started an assembly.

Mawā'iz and *Malfūzāt* of Hadrat Thānwī *rahimahullāh* into Gujarati, and distributing them within the country and abroad. This was a major achievement in the field of rectification of the ummat. He also rendered valuable services to the Jamʿīyyatul 'Ulamā'. He had good contacts with Hadrat Shaykh al-Islam *rahimahullāh*, Maulānā Hifz ar-Rahmān Siyūhārwī *rahimahullāh*, and Maulānā Sayyid Muhammad Miyā *rahimahullāh*. He taught in Falāh-e-Dārayn for about 22-24 years. He was a powerful defender of knowledge and people of knowledge. May Allāh *taʿālā* shower His mercy on him. Āmīn.

He asked: “What intention should we make when we meet pious elders?” We all remained silent. He said: “Brother! When you meet the friends of Allāh, you must make this intention: ‘O Allāh! Give me a share of the cognition and affinity (maʿrifat and nisbat) which you have given him.” Glory to Allāh! Just look at this teaching which enables the creation to get connected to the Creator.

During his journey to Gujarat, a few persons delayed H̲ad̲rat at a place which was not on the schedule. This caused the next programme to be disrupted. At the same time, one of our associates began insisting on taking H̲ad̲rat to his village whereas nothing for that area was scheduled. I refused vehemently. The matter turned bitter, I became angry and said something in a raised voice. H̲ad̲rat immediately called me close to him and said: “Maulwī S̲āh̲ib! We must not become angry. Anger is a bad thing.” I was still quite emotional so I did not go for breakfast. H̲ad̲rat called me again, seated me close to him and said: “Maulwī S̲āh̲ib! Take a few bites. These things happen sometimes when we are on journeys.”

H̲ad̲rat Maulānā Masīh̲ullāh Khān S̲āh̲ib *rah̲imahullāh* was of a sensitive disposition and would perceive the slightest break in principles. I went to Jalālābād on one occasion. H̲ad̲rat said: “You must come and have lunch with me after z̲uhr.” A Western educated person from Muz̲affar Nagar was also a guest at the time. H̲ad̲rat must have told him the same thing. We walked with H̲ad̲rat immediately after he completed the Sunnah s̲alāh after z̲uhr. When he emerged from the musjid, he looked around, cast a glance at a tree and asked: “Where is such and such person?” Someone said: “He is performing optional s̲alāh in the musjid.” H̲ad̲rat proceeded forward, and looked around again from the main entrance but could not see the man. When he

reached his house, then before he could enter, he asked: “Is that person still in the musjid?” Someone replied in the affirmative. H̲ad̲rat addressed me and said: “Maulwī S̲āh̲ib! People refer to him as an educated man!” What he meant was that look at how many people have to wait for him, their time will be wasted, the organizers will be inconvenienced. An educated person is not supposed to be doing all this, after all, education refers to culturing of the self.

On one journey he asked: “What is your programme?” I replied: “I intend remaining until the evening, and then proceeding to Delhi.” He said: “No. If you have the time, sleep the night and leave for Delhi in the morning. If you are in a hurry, then leave [today] in the 1:00pm bus. It is not good to travel to Delhi in the evening, the conditions are volatile.” He added: “Perform z̲uhr in its earliest time in your room, we will feed you immediately thereafter, and such and such person will convey you to the bus stand.” Subsequently, my journey was programmed as advised by H̲ad̲rat. I reached Ajmeri Gate in Delhi before maghrib. The extent to which he used to worry about the ease of his guests can be gauged from this incident.

On the same journey he said to me: “The situation is volatile. If anyone says anything unsavoury in the course of the journey, you must bear it patiently. Nowadays, riots and fights start over trivial matters. A person gets pushed about while boarding or getting off a bus, and a riot will start.” I returned from my journey and riots took place in Delhi three days later. The reason behind the riots was that a Muslim was travelling with his wife who was wearing a burqaʿ. A person on the bus must have said something, this caused the man to say something in reply, and it eventually resulted in riots. When I read about them in the newspaper, I thought to myself: “Whatever a man of

insight says, he says it after seeing it with the light of his insightful gaze."

May Allāh *taʿālā* confer lofty ranks to Hadrat and may He give him a place in Jannatul Firdaus. Āmīn.

MAULĀNĀ SHĀH WAS̲ĪYULLĀH ALLĀHĀBĀDĪ

(Born 1312 A.H./1895 in Fatahpūr, district Aʿzamgarh. Passed away: 22 Shaʿbān 1387 A.H./25 November 1967)

Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* held a distinguished position among the khulafā' of Hadrat Hakīmul Ummat Thānwī *rahimahullāh*. He adhered to the principles of his shaykh in the methods of rectification and training. He had a deep insight on Hadīth and tafsīr literature. Many senior ʿulamā' used to travel to Allāhābād to benefit from his knowledge.

When I was teaching in Dhābel, I used to constantly hear about his academic excellences and stories of his spiritual training from Hadrat Maulānā Muhammad Ayyūb Sāhib Aʿzamī *rahimahullāh* and other teachers. However, I did not get an opportunity of meeting him. Incidentally, he began travelling to Mumbai during that period and would sometimes remain in Mumbai for a month or more. Hadrat Maulānā Muhammad Ayyūb Sāhib Aʿzamī *rahimahullāh* had pledged bayʿat to him. When he expressed his intention of going to Mumbai and spending a few days with Shāh Sāhib, I requested permission to accompany him. As per the rules of Shāh Sāhib, a letter was written to him and his permission was sought. After receiving permission, Hadrat Maulānā Ayyūb Sāhib, Maulānā Ibrāhīm Pālanpūrī Sāhib[1] and myself proceeded to Mumbai. Hadrat Shāh

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[1] Hadrat Maulānā Ibrāhīm ibn Nūr Muhammad Pālanpūrī Sāhib: He was a graduate of Mazāhir al-ʿUlūm Sahāranpūr, a khalīfah of Hadrat Shaykh al-Hadīth *rahimahullāh*, a Hadīth teacher at Jāmiʿah Dhābel, and a Shaykh al-Hadīth at Jāmiʿah Taʿlīm al-Islam, Ānand. He was born in Safar or

S̲āh̲ib was staying over in Karlā. We went directly to his place and had the honour of beholding him. After asking about our wellbeing, he got up and went to his room. Jāmī S̲āh̲ib emerged from his room after a short while and said: "H̲ad̲rat Shāh S̲āh̲ib is most pleased with your arrival. He says that you will remain as his guests for three days."

We attended his assembly after z̲uhr. Maulānā Muh̲ammad Ayyūb S̲āh̲ib was sitting close to him. Shāh S̲āh̲ib used to speak in a special manner like he was drawn to Allāh *taʿālā*. In the course of speaking, he would place his hand repeatedly on Maulānā Ayyūb's head and ask: "Are you understanding?" All those who were present were listening attentively to his words. A unique feeling permeated the heart for as long as the assembly was in session.

Rabīʿ al-Awwal in 1343 or 1344 A.H. in Kālīrah, district Banās Kānthā. He graduated from Maz̲āhir al-ʿUlūm in 1363 A.H. His teachers included Shaykh al-H̲adīth H̲ad̲rat Maulānā Zakarīyyā S̲āh̲ib, Maulānā ʿAbd al-Lat̲īf S̲āh̲ib, Maulānā Manz̲ūr Khān S̲āh̲ib, Maulānā ʿAbd ar-Rah̲mān S̲āh̲ib Kāmilpūrī *rah̲imahumullāh*. From his classmates, H̲ad̲rat Bāndwī *rah̲imahullāh*, Maulānā ʿĀshiq Ilāhī Bulandshahrī *rah̲imahullāh* and Maulānā Muh̲ammad Thānī H̲asanī *rah̲imahullāh* are worthy of note. He had pledged bayʿat to H̲ad̲rat Thānwī *rah̲imahullāh*. He traversed the stations of Sufism under H̲ad̲rat Maulānā ʿAbd ar-Rah̲mān S̲āh̲ib Kāmilpūrī *rah̲imahullāh* and was finally honoured with khilāfat from H̲ad̲rat Shaykh al-H̲adīth *rah̲imahullāh*. He taught in Jāmiʿah Dhābel and Taʿlīm al-Islam Ānand. He taught *Bukhārī Sharīf* for about 30 years. He left behind notable students like Maulānā Abrār Ah̲mad S̲āh̲ib Dhalyawī, H̲ad̲rat Muftī Saʿīd Ah̲mad S̲āh̲ib Pālanpūrī, Muftī Ah̲mad S̲āh̲ib Diyolwī, and Maulānā Ayyūb S̲āh̲ib Surtī. *Tuh̲fatul Muslimīn, Tuh̲fatun Nikāh̲, Sīrat Sarāpā Rah̲mat* are some of his written works. He passed away on 12 S̲afar 1423 A.H/26 April 2002 on a Friday.

He addressed us teachers and said: "Those who teach in the madāris do not bother about their health, whereas good health is also a requirement of the Sharīʿah."

He said in one assembly: "The capability of students has become extremely weak nowadays. There is a decrease in the manner in which teachers of the past used to strive. It is essential to rectify the situation."

Hadrat's words of advice and statements had considerable effect on me after the three days which I spent with him.

The second time I had an opportunity of meeting him was when the classroom block of Dār al-ʿUlūm Falāh-e-Dārayn was constructed and Hakīm al-Islam Maulānā Muhammad Tayyib *rahimahullāh* took the trouble of travelling for its opening ceremony. All the senior teachers of the Gujarat madāris and other personalities were invited. I went to Mumbai and requested Hadrat Shāh Sāhib *rahimahullāh* to attend this gathering and bless it with his prayers. He remained silent for a short while, and said: "I am most pleased by your invitation. I accept your invitation in principle but cannot attend at present. I will come on some other occasion. If Allāh *taʿālā* wills, I will stay over for one week and travel at my own expense."

He added: "When too many ʿulamā' are assembled in one gathering, the audience generally resorts to comparing whose talk was better. They do not benefit in any way while our objective is to convey benefit to Allāh's creation. However, I will certainly pray for its success."

When I went to meet him before my departure, he held my hand and rubbed it, saying: "Maulwī Sāhib! You may go. Work! Work! May Allāh give you success." I felt as if an electric current was running through my body,

and these few words provided me with immense courage and solace.

Not long thereafter Hadrat travelled to the Hijāz and passed away in the course of the journey.

May Allāh *taʿālā* shower His mercy on him. Āmīn.

MAULĀNĀ MUFTĪ MAHMŪD HASAN GANGOHĪ

(Born 10 Jumādā ath-Thāniyah 1325 A.H./21 January 1907 in Gangoh. Passed away 2, 3 September 1996/19, 20 Rabīʿ ath-Thānī 1417 A.H. in Johannesburg, South Africa)

Hadrat Maulānā Muftī Mahmūd Hasan Gangohī *rahimahullāh* was a distinguished scholar, jurist, matchless debater and reformer of the Indian sub-continent. Together with his academic acumen, extraordinary memory and extensive study, he was extremely good-natured and witty. He had a lofty literary taste. He knew thousands of Arabic, Persian and Urdu poems, anecdotes, witticisms and humorous anecdotes. He was an example of the scholars of the past in his emulation of the Sunnah and transparent dealings.

Towards the end of 1953, I was appointed as head of educational matters at Majlis Khuddām ad-Dīn in Simlak, Dhābel. During this period, I used to constantly hear about Hadrat Maulānā's knowledge and virtue from Maulānā ʿAbd al-Haq Sāhib Simlakī who was the head of Majlis Khuddām ad-Dīn. Hadrat Muftī Mahmūd Sāhib was residing in Kānpūr at the time. Maulānā ʿAbd al-Haq Sāhib intended sending me on behalf of the Majlis to Hadrat Muftī Sāhib for two years so that I could practise iftā under his supervision; and on my return, a dār al-iftā' department could be opened in the Majlis. However, this did not materialize, and I did not get an opportunity to go and meet Hadrat Muftī Sāhib at the time.

In the course of my teaching and principal post in Dār al-ʿUlūm Falāh-e-Dārayn, I used to get the opportunity

of travelling to Dār al-ʿUlūm Deoband annually. Acting under the counsel of the elders of Deoband, Hadrat Muftī Sāhib had come to Deoband as the chief muftī. He was residing in a room which was within the confines of the musjid area. Thus, whenever I travelled to Deoband, I got an opportunity of meeting Hadrat Muftī Sāhib, attending his academic assemblies, and seeking guidance from him on religious issues.

Despite his high rank and status, Hadrat Muftī Sāhib used to meet all with absolute humility, and show full affection towards his juniors. On observing these qualities, his greatness increased in my mind.

Subsequently, Hadrat Muftī Sāhib began travelling annually to Gujarat. The ʿulamā', students and other religious people of Gujarat would attend his assemblies, and join his assemblies of dhikr to increase their spirituality. I too had many opportunities of attending.

Hadrat Muftī Sāhib constantly inquired about the conditions in the madāris of India. He visited Dhābel on one occasion. As was my practice, I went to offer my services to him. The moment he met me he asked: "What is this I am hearing about you?" (Due to certain reasons, I had decided to resign from the post of principal and had already sent my resignation to the board). I responded by saying: "My leaving Tadkeshwar is similar to your leaving Kānpūr." He replied: "I came to Deoband under the instruction of my shaykh. Did your shaykh or elder also instruct you?" I was left speechless. I then said: "Hadrat! There are certain things which I will discuss with you in private." He replied: "Very well."

During the same journey he had a programme in Tadkeshwar. After the ʿishā salāh I went to the place where he was residing and explained my problems in

detail. H̲ad̲rat Muftī S̲āh̲ib listened attentively. When I concluded, he said: "Do you have anything else to say?" I replied: "No. The situation is as I explained."

He said: "Yes, you will have to work in the situation as described by yourself. Situations of this nature always present themselves." He added: "My father was working in a certain village. An opponent used to constantly point a gun at him and say: "I have brought this for you." My father did not bother about him in the least. He placed his trust in Allāh *taʿālā* and continued his work."

H̲ad̲rat Muftī S̲āh̲ib then took a deep breath and said: "Maulwī S̲āh̲ib! Our elders established these centres after many sacrifices. Do we want it to be said that we were responsible for their destruction?" My eyes welled with tears when I heard these words.

He then said: "Prepare a few individuals who are able to take care of this responsibility, and then there will be no harm in resigning. But do not leave now." H̲ad̲rat Muftī S̲āh̲ib's heart-rending words caused me to change my view and I continued with my work for many years thereafter.

I said to H̲ad̲rat Muftī S̲āh̲ib with reference to teachers: "H̲ad̲rat! I cannot find capable teachers for teaching H̲adīth." He replied: "Yes, we cannot bring Anwar Shāh and Shabbīr Ah̲mad ʿUthmānī from their graves. We will have to work on developing those whom we have." He added: "The good teachers in other madāris will not leave their places if they are sincere and devoted. Those who leave will certainly have some baggage with them. This is why you will have to train the young and capable teachers, and let them progress."

He said in one of his assemblies: "The present capabilities of teachers can be gauged from the following. A teacher was delivering a H̲adīth lesson

when I happened to pass by. I overhead him reading the following Hadīth:

إن الإيمان ليأرز إلى المدينة مما تأرز الحية إلى جحرها

Instead of جُحْرها he read it as حُجْرها. I sat down there and then and thought to myself: "O Allāh! What a time has come that he cannot understand the difference between جُحْرها and حُجْرها!?"

I was in Dār al-'Ulūm Zakarīyyā in South Africa for a few months. Hadrat Muftī Mahmūd Sāhib *rahimahullāh* arrived in South Africa. I used to accompany Maulānā Shabbīr Ahmad Sālūjī Sāhib, Muftī Radā' al-Haq Sāhib,[1] Maulānā Mu'īn ad-Dīn Sāhib Murādābādī[2] and

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[1] Muftī Radā al-Haq Sāhib: Is a graduate of and former lecturer at Jāmi'ah Bannūrī Town Karachi, chief muftī and Shaykh al-Hadīth of Dār al-'Ulūm Zakarīyyā in South Africa, a khalīfah of Hadrat Faqīhul Ummat Muftī Mahmūd Sāhib Gangohī *rahimahullāh*, head of Jam'īyyatul Muftīyīn South Africa, a member of Jam'īyyatul Muftīyīn Pakistan, a member of Jam'īyyatul 'Ulamā' South Africa, and an author of several books. He was born to a scholarly and spiritual family in his hometown, Shāh Mansūr, on 9 December 1950/26 Dhū al-Qa'dah 1369 A.H. After his early studies under his uncle and father, he took admission in Jāmi'ah Bannūrī Town and graduated there. His teachers include great luminaries such as 'Allāmah Bannūrī, Maulānā Is-hāq Sandelwī, Muftī Walī Hasan Sāhib Tonkī, Muftī Farīd Darūbī and Maulānā Bādshāh Gul Sāhib *rahimahumullāh*. Over a dozen of his books have been published and widely accepted. *Fatāwā Dār al-'Ulūm Zakarīyyā* which presently comprises of five volumes is his magnum opus. May Allāh *ta'ālā* bless him in his knowledge and blessings. Āmīn.

[2] Hadrat Maulānā Mu'īn ad-Dīn Sāhib Gondwī and then Murādābādī: A graduate of Dār al-'Ulūm Deoband, former

a few other ʿulamāʾ to the residence of Maulānā Ibrāhīm Pāndor S̲āh̲ib[1] where H̲ad̲rat Muftī Mah̲mūd S̲āh̲ib used to conduct an assembly daily after ʿas̲r. He used to seat me close to him. Those who were present would pose questions to him and he would reply. Despite his old age and continuous ailments, he used to provide academic answers which were proofs of his acumen and his powerful memory.

During this same journey to South Africa, the erudite Syrian scholar and researcher, Shaykh ʿAbd al-Fattāh̲ Abū Ghuddah came to South Africa upon the invitation of Maulānā Shabbīr Ah̲mad Sālūjī S̲āh̲ib.[2]

Amīr-e-Sharīʿat U.P., former principal and Shaykh al-H̲adīth of Jāmiʿah Imdādīyyah Murādābād, former Shaykh al-H̲adīth of Dār al-ʿUlūm Markaz Islāmī, Ankleshwar. He was born on 4th January 1935/27 Ramad̲ān 1353 A.H. He graduated in 1956 and had the good fortune of teaching *Bukhārī Sharīf* for about 40 years. Towards the end he came to Gujarat for medical treatment so he blessed Dār al-ʿUlūm Markaz Islāmī as its Shaykh al-H̲adīth. He wrote excellent books such as *Muʿīn al-Qārī, Sharh̲ Mishkāt, Sharh̲ Kitāb at-Tauh̲īd li al-Bukhārī*. He passed away on 8 Shawwāl 1428 A.H./24 October 2008 and is buried on the grounds of Markaz Islāmī. May Allāh *taʿālā* shower His mercy on him.

[1] H̲ad̲rat Maulānā Ibrāhīm Pāndor S̲āh̲ib: A special attendant and close confidant of H̲ad̲rat Faqīhul Ummat *rah̲imahullāh*, his khalīfah, and also a khalīfah of H̲ad̲rat Shaykh al-H̲adīth S̲āh̲ib *rah̲imahullāh*.

[2] Maulānā Shabbīr Ah̲mad Sālūjī S̲āh̲ib: The principal of Dār al-ʿUlūm Zakarīyyā South Africa, a khalīfah of H̲ad̲rat Faqīhul Ummat, a board member of Dār al-ʿUlūm Azaadville and Dār al-ʿUlūm Newcastle, a member of Jamʿīyyatul ʿUlamāʾ South Africa, and a graduate of Bannūrī Town Karachi. He was born on 26 March 1951 in South Africa. His forefathers hail from Dhābel in Gujarat. His early studies were in South Africa. He then came to Dhābel where he

Due to Hadrat Muftī Sāhib's ailing and debilitating condition, we all felt that he should not come to the airport, but Hadrat Muftī Sāhib said: "Such a great scholar and researcher of the Islamic world is coming and I do not go to receive him!? This cannot happen." Despite his weakness, he came to the airport and he was made to sit on a chair. When Shaykh ʿAbd al-Fattāh Abū Ghuddah arrived and he was informed that Hadrat Muftī Sāhib has come to receive him, he rushed forward, embraced him, kissed his hand, and began crying profusely. It was a unique scene. Look at the sincerity of these ʿulamā'! Look at their respect for knowledge and people of knowledge! The eyes of all those who observed this scene welled with tears. Shaykh ʿAbd al-Fattāh repeatedly said to Hadrat Muftī Sāhib: "Why did you take the trouble of coming? I am feeling most ashamed."

Shaykh ʿAbd al-Fattāh would also attend Hadrat Muftī Sāhib's assembly daily and they used to engage in

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memorized the Qur'ān and studied the primary Arabic texts. Thereafter he proceeded to al-Jāmiʿah al-Islāmīyyah Bannūrī Town, Karachi. He studied under great teachers such as ʿAllāmah Bannūrī, Muftī Walī Hasan Tonkī, Maulānā Idrīs Sāhib, Muftī Radā' al-Haq Sāhib and others. He established a spiritual bond with Hadrat Shaykh al-Hadīth *rahimahullāh* but received khilāfat from Hadrat Faqīhul Ummat *rahimahullāh*. He also has khilāfat from Maulānā Khwājah Jān Muhammad Sāhib and Hadrat Shāh Nafīs al-Husaynī Sāhib *rahimahullāh*. It was through his excellent efforts that Shaykh ʿAbd al-Fattāh Abū Ghuddah, Dr. ʿAbdullāh ʿUmar Nasīf, Shaykh ʿAbd ar-Rahmān al-Hudhayfī, Shaykh Muhammad ibn Muhammad ʿAwāmah al-Madanī and other senior scholars and imāms of the Haramayn blessed the land of South Africa. May Allāh *taʿālā* bless him with a good and long life, and may He perpetuate his blessings Āmīn.

academic discussions. We used to thoroughly enjoy listening to these two great scholars.

Towards the end of his life, H̲ad̲rat Muftī S̲āh̲ib had his khānqāh in Deoband's Chattah Musjid. I had the opportunity of visiting him there on a few occasions. In my last meeting I entered his room, and Maulānā Ibrāhīm Pāndor S̲āh̲ib said: "ʿAbdullāh Kāpaudrī has arrived." H̲ad̲rat stood up from his bed with much difficulty. I said in a pleading tone: "H̲ad̲rat, please lie down." But he stood up, held my hand and continued saying: 'Allāh, Allāh.'" It was a strange feeling for me, my body was trembling, and a unique sensation enveloped me. He then sat down and asked me about myself and the madrasah. He also asked me to join him in a meal. This was my final meeting with him. May Allāh *taʿālā* shower His abundant mercies on him. Āmīn.

MAULĀNĀ MUHAMMAD MANZŪR NUʿMĀNĪ

(Born: 18 Shawwāl 1323 A.H./18 November 1908 in Sambhal. Passed away: 27 Dhū al-Hijjah 1417 A.H./5 May 1997).

Hadrat Maulānā Muhammad Manzūr Nuʿmānī *rahimahullāh* was a flourishing flower and excellent exponent of the Deobandī creed. Right until the end of his life he was matchless as regards the clear manner in which he presented the creed of the Ahl as-Sunnah wa al-Jamāʿah and refuted the blasphemies of the deviated sects. Allāh *taʿālā* enabled him to write a treasure of books which will prove to be useful and enlightening for future generations.

I met Hadrat Maulānā for the first time in Deoband in 1949. He was a distinguished and active member of the Majlis-e-Shūrā (Consultative Assembly) of Dār al-ʿUlūm Deoband. At the time, he had come to Deoband to attend on of the Shūrā's meetings. I recall that during the same period, an article written by Hadrat Maulānā on Ibn Taymīyyah *rahimahullāh* had been published in *al-Furqān*. This article became a topic of discussion in one of the assemblies of Hadrat Shaykh al-Islam Maulānā Madanī *rahimahullāh* who had some differences with regard to the contents of the article. Hadrat *rahimahullāh* was saying: "You elevated ʿAllāmah Ibn Taymīyyah to the heavens and buried Ibn ʿArabī in the ground." Maulānā Manzūr Nuʿmānī *rahimahullāh* was defending this respectfully. I was too young to comprehend the entire discussion, but I can still visualize the scene of that assembly. Maulānā Madanī *rahimahullāh* was sitting in the centre, leaning against a leather pillow, while the other Shūrā members were sitting in a circle.

Subsequently, I had many occasions of meeting <u>H</u>a<u>d</u>rat Maulānā. I also got opportunities of benefiting from his excellent talks in Lucknow, Deoband, Sahāranpūr and during his journeys to Gujarat. Allāh *taʿālā* blessed him with a unique type of soft-heartedness. He would cry in the course of his lecture and cause others to cry. His lectures used to be simple but very effective.

We went to visit him in Lucknow on one occasion. A few ʿulamā' and educated people were present. A person said with reference to Maulānā .... <u>S</u>ā<u>h</u>ib that he says such and such things about you. <u>H</u>a<u>d</u>rat Maulānā became displeased and said: "I did not hear anything which he said about me. What was the need for you to come and convey it to me? How will it benefit you to backbite ʿulamā' in this manner?" The person was ashamed and fell silent. <u>H</u>a<u>d</u>rat Maulānā's lofty character really impressed me. Many knowledgeable people have become accustomed to hearing about the weaknesses of their adversaries and taking joy from it. <u>H</u>a<u>d</u>rat Maulānā's response was certainly in emulation of the Sunnah and in accordance with what piety demanded.

My honourable friend, Mar<u>h</u>ūm Maulānā Ismāʿīl Berā <u>S</u>ā<u>h</u>ib, came from Mauritius and arranged several programmes for <u>H</u>a<u>d</u>rat Maulānā in Gujarat. I had the opportunity of being part of this week-long caravan. <u>H</u>a<u>d</u>rat Maulānā delivered impressive lectures in Dewā, Ankleshwar, Pānaulī, Tadkeshwar, Rānder, Sūrat, Dhābel and other places. I got an opportunity to observe <u>H</u>a<u>d</u>rat Maulānā's night and day practices.

He used to wake up in the latter part of the night, perform tahajjud, and then cry so ardently that even a person with a heart of stone would be affected. His simplicity as regards foods and drinks, and enduring the difficulties of travelling reminded me of the ʿulamā' of the past.

He was invited to Dār al-ʿUlūm Falāh-e-Dārayn to provide his counsel on the nature of teaching and for the general educational progress of the Dār al-ʿUlūm. Hadrat Maulānā came for three days, tested the students from the primary Urdu class right up to the final year Daurah students. He then blessed us with useful pieces of advice.

Hadrat Maulānā asked the Daurah students to bring *Muslim Sharīf*. He opened the book, asked the students to read a certain chapter together with the commentary of ʿAllāmah Nawawī *rahimahullāh*. When the students explained the meaning, he expressed his approval. After the students left the classroom, he said to me: "If these students work hard in this way, they will develop the capabilities of becoming good teachers." He added: "I actually wanted to see if they could explain the Hadīth after reading its commentary. An oral exam is normally a test of a person's memory. If students can translate and explain while the book is in front of them, it is sufficient."

When addressing the assembly of teachers, he said: "Students are a trust to us from the community. If we do not fulfil this trust and do not bother about their education and character-training we will be answerable to Allāh *taʿālā*."

He added: "When a student errs or is mischievous, expelling him should not be the first option; it should be the last resort. Students are prone to be mischievous. They should rather be rectified and tutored, and not expelled over every issue."

He said: "You must have read that article of Maulānā Manāzir Ahsah Gīlānī in which he describes his student days in Deoband and his various mischievous acts. Had the principal of Dār al-ʿUlūm expelled him, the ummat today would have been deprived of his

valuable ideas and services." He also said: "Bearing in mind that your madrasah does not receive donations from the general public, you cannot be pressurised by donors. Therefore, when a student is weak in the primary Arabic years, you must not promote him to the next year. You may have to face a little opposition in this regard but your standard of education will certainly get higher if you adopt this approach."

We implemented this advice of Hadrat Maulānā *rahimahullāh* and – all praise is due to Allāh *taʿālā* – we saw excellent results.

One of my benefactors expressed certain complaints to Hadrat Maulānā about me in my presence. He continued listening and eventually said: "No Maulānā! These are trivial issues. Allāh *taʿālā* blessed you people with greatness. You must not involve yourselves in such trivial matters. At present, the ummat needs ʿulamā' who work with sincerity and love. You must continue working while remaining within your scope of work." This wise reply of Hadrat Maulānā settled and cooled the issue.

The simple manner in which Hadrat Maulānā Nuʿmānī *rahimahullāh* explained Hadīth in *Maʿārif al-Hadīth* is beneficial to ʿulamā' as well. It is especially essential for a teacher to study it so that he may learn the method of explaining things. We benefited tremendously from Hadrat Maulānā's writings.

Hadrat Maulānā had written in one of his letters to me: "There is a need to develop a four-year course for university students. I consider Falāh-e-Dārayn Tadkeshwar a suitable place for this." I replied: "As per Hadrat Wālā's suggestion, I am ready to make arrangements for college and university students. Kindly steer and guide me with the preparation of a syllabus." Coincidentally, Maulānā met with an

accident during that period, he was bed-ridden and no such syllabus could be formulated.

When I went to visit him in Lucknow for the last time, he called me inside, offered me tea, and gave me a bottle of perfume. I requested his prayers and left. A few months later this sun of knowledge and virtue set. To Allāh we belong and to Him is our return.

MAULĀNĀ QĀRĪ SIDDĪQ AHMAD BĀNDWĪ

(Born 11 Shawwāl 1341 A.H./29 April 1923 on a Friday in Hathaurah, district Bāndah. Passed away 23 Rabīʿ ath-Thānī 1418 A.H./28 August 1997 on a Thursday)

Hadrat Maulānā Qārī Siddīq Ahmad Sāhib Bāndwī *rahimahullāh* enjoyed a lofty rank as regards his knowledge, practice, piety, purity, striving, acts of worship, character and dealings. Examples of the stories of striving and enduring [for Allāh's sake] which we read in books and heard from our elders were seen in him. Rarely would one come across a person on such a high pedestal of character and deep-seated knowledge being so humble at the same time.

I had been hearing all the good about him for quite some time and also saw him once or twice in the khānqāh of Hadrat Shaykh al-Hadīth *rahimahullāh* but did not get an opportunity to meet him and speak to him.

Maulwī Ghulām Muhammad Wustānwī Falāhī held a foundation-laying ceremony for the classrooms block of Jāmiʿah Ishāʿat al-ʿUlūm, Akalkawwā, Maharashtra. It was attended by Hadrat ʿĀrif Billāh Qārī Siddīq Ahmad Sāhib *rahimahullāh* and a large group of ʿulamā' of Gujarat and Maharashtra. I also attended this blessed occasion and got a chance to meet Hadrat Maulānā and benefit from his pieces of advice.

Subsequently, I had several good opportunities of benefiting from Hadrat's company for many days during his several journeys to Gujarat. I used to be astounded by his striving and simplicity. Just a few days' journey would cause every joint in my body to

pain, but I did not see Hadrat affected by any pain. In 24 hours, he would rest for only about 2-3 hours. On each day of his journey there would be five programmes, lectures, writing of taʿwīdh, bayʿat, and various other meetings.

His selflessness was unique. If in any place there was a khalīfah of any other genuine shaykh, he would blankly refuse to accept bayʿat from people of that place. He would say to them: "You have these personalities among you, why do you not value them? After all, they are treating the same ailments."

Nowadays, many people are concerned about increasing the number of their murīds and expanding their circle of influence. Hadrat's attitude in this regard most certainly bears testimony to his sincerity and his devotion to Allāh *taʿālā*.

He said in an assembly of ʿulamā' and students: "The youngsters of today are very strange. They study for 8-9 years in one madrasah. Once they graduate, they go to Deoband, Sahāranpūr or some other centre of learning where they study for one or two years. After that, they do not even bother about their first madrasah and teachers who taught them. This smacks of extreme ingratitude."

When Hadrat used to be invited for the completion of *Bukhārī Sharīf* to any madrasah, he would say: "O brother! Why don't you complete it at the hands of the teacher who worked hard the entire year to teach it? I will attend for the sake of the duʿā'." Just look at his selflessness and humility!

He used to say: "When a student graduates and commences his teaching career, he must do it after consulting his teachers. Even if he teaches the senior years without consulting them he will not have that

amount of blessings as he would if he were to teach *alif, bā* after consulting them."

I always observed him travelling in second class. I said to him on one of our journeys: "Hadrat! We will buy a first class ticket for you so that you could get some rest at night." He replied: "Absolutely not! Do you think the train will reach quicker by travelling in first class!?" He added: "I am used to lying down on a wooden platform."

While travelling, he would be concerned about the food and comfort of the most junior attendant and the driver. He used to say: "People forget about the poor driver most of the time, whereas it is essential to worry about his comfort as well."

Whenever I visited him in Hathaurah, he displayed such warm hospitality and concern about my comfort that I had to lower my head in shame. Where are we compared to this sun of knowledge and practice!?

On one occasion I travelled to Hathaurah with Maulwī Yūsuf Jassāt Tadkeshwarī. We had sent a telegram before our departure but unfortunately it did not reach on time. We took a rickshaw from Bāndah and reached the madrasah after ʿasr. We placed our luggage and inquired about Hadrat. We were informed that a few rooms are being constructed at the rear of the musjid and Hadrat is supervising the construction there. A student took us there and we saw Hadrat sitting on a heap of sand listening to the students who were memorizing the Qur'ān.

He stood up the moment he saw us. After embracing us he expressed his regret at not receiving the telegram. He immediately sent a few students to make arrangements for tea. When we asked him what he was doing he said: "I needed to supervise the workers so I sat down here. I didn't want the time to get wasted so I

called for the students so that I could listen to their Qur’ān revision.” Where can we find people of this calibre who spent every moment for the sake of knowledge!?

On this same journey we said to him that Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī is seriously ill, we are most desirous of visiting him, and intend going to Allāhābād. He said: “It is a very good intention. I will accompany you to Allāhābād.” We were to travel by a night train and hadn’t reserved any seats so we requested Hadrat not to take the trouble. He insisted and said that he also wants to meet Hadrat Partābgarhī.

We reached Allāhābād early in the morning and proceeded directly to the house of Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib *mudda zilluhu.* He took us to a separate room where we could rest for a short while. In the meantime, he got busy reading a book.

Hadrat Maulānā Qārī Siddīq Sāhib said to Maulānā Qamar az-Zamān’s son: “These are Gujarati people. Get boiled eggs for them.” An hour later we had an excellent breakfast and reached the house of Hadrat Maulānā Muhammad Ahmad Sāhib at about 9am. We were told that the doctors have prohibited visitors. However, there was no way a personality like Hadrat Maulānā Siddīq Sāhib would be refused. We entered Hadrat’s room and had the honour of looking at him and meeting him.

A short while later we went to the next room. Maulānā Muhammad Ahmad Sāhib *rahimahullāh* then sent a message for Maulānā Qārī Siddīq Sāhib stating: “I am very pleased with you.” Hadrat’s eyes welled with tears when he heard this. A short while later Hadrat Qārī Sāhib was called into Hadrat’s room again. From this

we gauged the spiritual attachment which pious elders had with Qārī S̲āh̲ib.

My heart trembles when I think of H̲ad̲rat Qārī S̲āh̲ib's love and affection. The mysteries behind his greatness were exposed after he passed away when his close attendants wrote about their personal experiences and observations. Only a hard-hearted person will not shed tears when he reads them.

May Allāh *taʿālā* shower His mercies on this striving servant and give him a place in the highest assemblies. Āmīn.

MAULĀNĀ MUHAMMAD YŪSUF KĀNDHLAWĪ

(Born: 25 Jumādā al-Ūlā 1335 A.H./20 March 1917 in Kāndhlah, district Muzaffar Nagar. Passed away on 29 Dhū al-Qaʿdah 1384 A.H./2 April 1965 on a Friday in Lahore)

Hadrat Maulānā Muhammad Yūsuf Sāhib was the son of Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* and was well-known by the title of Hadratjī. He was a distinguished scholar, Hadīth specialist and a renowned inviter to Allāh *taʿālā*. His pain-filled lectures ignited the lamps of īmān and conviction in the hearts of thousands of people. His duʿā's had the effect of causing an assembly of thousands of people to weep bitterly.

I saw Hadrat Maulānā for the first time when he came to Dār al-ʿUlūm Deoband with Hadrat Maulānā ʿUbaydullāh Sāhib Balyāwī *rahimahullāh*, Hadrat Maulānā Muhammad ʿUmar Pālanpūrī *rahimahullāh* and a few old workers from Mewāt. He addressed the students and spoke to them about the importance of inviting to Allāh *taʿālā* and the great sacrifices which were made by the Sahābah *radiyallāhu ʿanhum*.

Subsequently, I got opportunities of meeting him and listening to his talks in Nizām ad-Dīn. On each occasion, his greatness became more deeply embedded in me.

It was probably around the year 1963 when Hadrat came to Gujarat and I had the opportunity of spending a few days in his company and benefiting from him. Through his lectures, Hadrat Maulānā used to create conviction in Allāh's power and the instability of this world and worldly governments. The force and manner

in which he used to explain these things used to result in a transformation in the hearts.

Hadrat Maulānā addressed an assembly of ‘ulamā’ in the ijtimā‘ which was held in Kāwī, district Bharūch. In his talk he said: “Friends! The greatness and power of the American and Russian governments has settled in the hearts of people all over the world. However, they have no reality whatsoever in the face of Allāh’s might and power. When Allāh *ta‘ālā* wills, these governments will be scattered like dry leaves.” Hadrat Maulānā said this at a time when the Russian and American governments were considered to be superpowers, and the military powers and scientific progresses had pervaded the minds of everyone. Notwithstanding this, Hadrat Maulānā was speaking as if he was seeing these governments scattered right before his eyes.

When the Soviet Union collapsed a few years later, was split into several parts, and lost its awe and power, then Hadratjī’s words began echoing in my ears.

I was in Dhābel when Hadratjī came and delivered an īmān-inspiring talk in the Dār al-Hadīth. The teachers were also requested to give their names to go out in jamā‘at. We attended the Bhopal ijtimā‘ in the Sha‘bān holidays and presented ourselves before Hadrat Maulānā. When he was informed that these ‘ulamā’ and students have come with the intention of going for 40 days, he stood up from his place and embraced each one individually. As he was embracing us, he was saying Māshā Allāh and Sub-hānallāh. He also said: “Brothers! This work is actually for you people to do. Whatever time you get and whenever you get the opportunity, you must immerse yourselves in the work of da‘wat.” This was a minute example of Hadrat Maulānā’s love for the work and preoccupation in da‘wat.

Unfortunately, after the Bhopal ijtimāʿ Hadrat Maulānā went to Lahore and passed away there. To Allāh we belong and to Him is our return.

Hadratjī's erudition in the science of Hadīth can be gauged after studying his *Amānī al-Ahbār Sharh Maʿānī al-Āthār*. The intricate manner in which he comments on the narrators, explains rare words, references the Ahādīth, explains grammar points, etc. demonstrates his academic acumen. The manner in which he compiled *Hayāt as-Sahābah* and the way in which he arranged its chapters and headings is rarely to be found in books of the past. If only *Amānī al-Ahbār* could have been completed. Nonetheless, whatever is written in it is a valuable treasure for latter generations. May Allāh *taʿālā* crown his efforts with acceptance and confer lofty ranks to him. Āmīn.

MAULĀNĀ ʿATĪQ AR-RAHMĀN DEOBANDĪ

(Born: 1319 A.H./1901 in Deoband. Passed away 10 Shaʿbān 1404 A.H./12 May 1984)

Hadrat Maulānā Muftī ʿAtīq ar-Rahmān Sāhib ʿUthmānī *rahimahullāh* was a lamp from the famous scholarly family of Deoband which was known as the ʿUthmānī family. He inherited an academic and literary disposition from his forefathers. He taught and fulfilled iftā' duties in Dār al-ʿUlūm Deoband, Jāmiʿah Dhābel and other centres of learning. He also took part in political movements. He established Nadwatul Musannifīn through which scholarly books were published on various topics.

I heard his name during my student days in Dār al-ʿUlūm Deoband and also saw him from a distance on a few occasions. However, I only got the opportunity of meeting him and benefiting from his company during my tenure at Tadkeshwar. He used to make it a point of coming to Tadkeshwar annually on the invitation of Maulānā Ghulām Muhammad Nūrgat Sāhib, and a programme for three or four days used to be arranged. General lectures used to be delivered in Tadkeshwar, Jharnā, Sūrat, etc. while scholarly assemblies were conducted after ʿasr. His assemblies used to be most enjoyable.

Whenever I used to travel to Delhi, I would make it a point of going to Urdu Bazaar and then meeting Hadrat Muftī Sāhib *rahimahullāh*. He used to receive me very warmly and with an open heart. He would inquire about the madrasah and express his approval.

Hadrat Muftī Sāhib's house was a meeting place of ʿulamā', poets and politicians. Mīr Mushtāq Ahmad

Sāhib, Gulzār Dehlawī Sāhib, Muftī Diyā’ al-Haq Sāhib and Maulānā Akhlāq Husayn Sāhib were some of the personalities who used to frequent his place, and he used to welcome all of them. He used to say: “Brother! It is difficult to bring these people of divergent views together.” However, Hadrat Muftī Sāhib was regarded as a reliable person by these personalities by virtue of his open disposition.

I went to Delhi on one occasion and, as was my habit, I went to meet him. He said to me: “You arrived at a good time.” A Muslim rally was being held in “Mahdiyān” where the “Lion of Kashmīr” – Shaykh Muhammad ‘Abdullāh – and Dr. Farīdī were to deliver speeches. He said to me: “You must attend this rally and listen to Shaykh Sāhib’s speech.” I replied: “Hadrat, I do not have an invitation.” He said: “I have a few.” He immediately took out one, wrote my name on it and gave it to me. It was through Hadrat Muftī Sāhib’s influence that I got a place near the stage, and had the honour of listening to the speeches of Dr. Farīdī, Shaykh Muhammad ‘Abdullāh Kashmīrī and other leaders.

Muftī Sāhib had bitter experiences about the pitiable condition of Muslims and their disregard for religious and welfare works. He used to say with much pain: “What will become of a nation which wastes millions on rallies and gatherings, but remains right at the back when there is a need to get involved in constructive works!?”

Muftī Sāhib took a part in the historical role of “Majlis-e-Mushāwarat”. He had already observed the short-lived enthusiasm and fervour of Muslims, but how few were prepared to help and support devotedly. He said: “It was becoming difficult to pay the rent for the Mushāwarat office in Delhi. All the Muslims of India

could not get together to pay for the rent of the central office! What, then, can we expect from them!?"

Nadwatul Musannifīn was a purely academic institution which had to suffer many losses during the riots of 1947. Despite this, the institution continued its work by virtue of Muftī Sāhib's planning and fortitude.

Muftī Sāhib had a lofty literary taste. He used to quote beautiful Urdu and Persian poems in his lectures. He honoured Dār al-ʿUlūm Falāh-e-Dārayn with his visits on several occasions. He used to address the teachers and students. The teachers used to benefit from his scholarly conversations.

I also visited him when he was on his death-bed. He placed a chair close by, and spoke to me despite his weakness and debility. He indicated to Muhammad to bring tea. I did my utmost to decline but he insisted. Nowadays we rarely find the lofty character, hospitality and warmth of the seniors.

I went to Delhi after attending the 50-year anniversary function of Nadwatul 'Ulamā'. Maulānā Ghulām Muhammad Nūrgat, Maulwī Yaʿqūb Nadwī, Hāfiz Dāwūd (the editor of *Mujāhid* – a Gujarati periodical) were with me. Muftī Sāhib invited us all and fed us a scrumptious meal.

Muftī Sāhib was quite disturbed by the infighting at Dār al-ʿUlūm Deoband. He also had certain differences with Maulānā Asʿad Madanī *rahimahullāh* at Jamʿīyyatul 'Ulamā'. My attachment was more with the family of Hadrat Madanī *rahimahullāh*, and I would generally stay over at the Jamʿīyyatul 'Ulamā' office in Delhi. Muftī Sāhib was aware of all this but he never mentioned anything in this regard during any of my visits to him, and my bond with him was never affected in any way. This is proof of his open-mindedness.

I too continued honouring and respecting these seniors as demanded by their rank and position. I do not consider it appropriate for juniors to be deprived of the blessings of the seniors just because of differences which exist among them.

May Allāh *taʿālā* forgive Hadrat Muftī Sāhib equal to every hair on his body. May He accept his services and bless him with the highest levels in Jannatul Firdaus. Āmīn.

MAULĀNĀ ʿIMRĀN KHĀN BHOPĀLĪ NADWĪ

(Born 1911 or 1913. Passed away 18 October 1986)

H̲ad̲rat Maulānā H̲āfiz̲ ʿImrān Khān S̲āh̲ib Bhopālī *rah̲imahullāh* was from among the famous ʿulamā' of India. He studied under erudite scholars of Nadwatul ʿUlamā' Lucknow and al-Azhar University in Cairo. He was a very intelligent and sharp-witted scholar. He was a principal at Nadwatul ʿUlamā' for about 25 years. Students and teachers were overawed by him. He was very forthright, pleasant and well-dressed.

I heard very little about him during my student days. However, after I qualified, I used to read his name in various periodicals and magazines. I cannot recall where I met him for the first time. However, during my stay in Dhābel, H̲ad̲rat Maulānā came with a jamāʿat to Gujarat for Tablīgh. I got an opportunity to meet him and to listen to his pain-filled lectures. He had a captivating manner of speaking. I did not see anyone in the audience become bored even after a two-hour talk by him.

I had the good opportunity of attending the Tablīghī ijtimāʿ in Bhopal in 1964. I travelled from Mumbai to Bhopal in the company of H̲ad̲rat Maulānā Muh̲ammad ʿUmar Pālanpūrī *rah̲imahullāh*, H̲ājī ʿAlā' ad-Dīn S̲āh̲ib, Yūsuf Bhāi of Mumbai and other old Tablīghī workers. Maulānā ʿImrān Khān S̲āh̲ib was waiting to receive us at the Bhopal station with a large retinue. Several motor vehicles and Jeeps conveyed the guests to Musjid-e-ʿAbd ash-Shakūr Khān.

We just settled down in the rooms near the musjid when Maulānā ʿImrān Khān S̲āh̲ib addressed me saying: "Maulwī S̲āh̲ib! Is everything okay in your

madrasah? And yes, did those erudite 'ulamā' find that Hadīth which I had quoted in my lecture?" The Maulānā was smiling while I was immersed in embarrassment. The background to his question was that he delivered a lecture at Jāmi'ah Dhābel and quoted that famous Hadīth which is narrated by Hadrat Abū Sa'īd Khudrī *radiyallāhu 'anhu*. The Hadīth refers to a person who murdered 99 people and then went to a monk to ask him about the possibility of the acceptance of his repentance. When the monk said that his repentance will not be accepted, the person killed him as well and thus completed murdering 100 people.[1] The Maulānā had related this entire Hadīth and explained the need to change an evil environment for the rectification of one's self. When he completed his lecture, a young Maulwī Sāhib asked him: "Where is this Hadīth which you related?" The Maulānā replied in his unique manner: "Brother! I am not a senior Muhaddith, so I do not have deep knowledge of Ahādīth. However, you may find this narration in *Riyād as-Sālihīn*."

This was the background to Maulānā's castigating question. We stayed over in Bhopal for about six days. I was able to observe Maulānā's organizational skills, manner of speech, his stateliness and respect among the laymen and the elite, his attachment to and love for the seniors, and various others qualities. This developed within me an affinity with him.

Subsequently, I had the honour of meeting him on several occasions. I had the opportunity of inviting him to the graduation ceremony at Dār al-'Ulūm Falāh-e-Dārayn. He was most kind to accept the invitation and arrived in Tadkeshwar on the appointed date. He rested

[1] Bukhārī, *Kitāb Ahādīth al-Ambiyā'*, no. 3470.

the night and I went to him the next morning at breakfast time. I said: "Hadrat! This is the first time you are attending our graduation. People from far off places heard about your attendance and arrived since last night, and many more are still arriving." He asked: "What's your purpose in saying this?" He then said immediately: "Your purpose is to get ʿImrān Khān to continue shouting for two hours! I cannot do that." I said: "Hadrat! That was not my intention." He said: "Yes, yes! I am fully conversant with the ways of Maulwīs. But this one [referring to himself] is different." He then smiled. However, when he delivered his lecture he spoke in a most impressive and captivating style.

In the evening I accompanied the Maulānā to Sūrat to bid him farewell. He was to spend the night at the house of Shaykh Mahmūd Sāhib. The ʿulamā', traders and tablīghī brothers of Sūrat joined him for supper. When the people departed after ʿishā, the Maulānā came out of the house and took a walk in the garden. The house was situated near the bank of the Tāptī River. The scenery is very beautiful at night and the Maulānā was relishing it. He called me and began relating some of his experiences. He said: "I was a principal of Nadwah [Nadwatul 'Ulamā' in Lucknow] for about 25 years. I am now in charge of the Dār al-ʿUlūm at Tāj al-Masājid in Bhopal. Based on my experience I am saying to you that you must never be lenient in administrational matters. When you have to take any decisions with teachers and board members, ensure that everything is in writing. And you must file even their smallest notes. As long as relations with teachers are good, matters will be fine. But if there is ill-feeling for whatever reason, you will start hearing such stories of oppressions and transgressions which you never imagined. This is why when everything is written and recorded, it will come handy at the time of need." He added: "It is essential to be extremely vigilant about the

educational and moral training of students. People leave their most beloveds in the madāris because they have confidence in us. If we fall short in this regard, we will be accountable to Allāh *taʿālā*." He mentioned several other points.

I benefited from Hadrat Maulānā's guidelines and instructions, and they certainly proved to be most beneficial. May Allāh *taʿālā* reward him with the best of rewards. Āmīn.

Hadrat Maulānā put in extraordinary efforts in the construction of Tāj al-Masājid, and travelled within the country and abroad to this end. People used to shed tears when they used to hear the statement: *Tāj al-Masājid Ki Kahānī ʿImrān Khān Ki Zubānī* – the story of Tāj al-Masājid is an expression of ʿImrān Khān's efforts. He was able to achieve something which was normally the reserve of Nawābs and the wealthy. He achieved this through his firm determination and continuous struggle. It serves a great lesson for succeeding generations.

It was by virtue of the encouragement of Hadrat Maulānā ʿImrān Khān Sāhib that I went to meet Hadrat Shāh Yaʿqūb Mujaddidī *rahimahullāh* in Bhopal and had the opportunity of benefiting from his statements. Hadrat Shāh Sāhib *rahimahullāh* invited Maulānā Muhammad ʿImrān Sāhib and his associates. I too received a share of his bounties at his dinner-mat. Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* has compiled the sayings and statements of Hadrat Shāh Yaʿqūb Mujaddidī *rahimahullāh*. It is worth reading this compilation.

May Allāh *taʿālā* reward Hadrat Maulānā for his acts of kindnesses. Āmīn.

MAULĀNĀ SAʿĪD AH̲MAD AKBARĀBĀDĪ

(Born 1325 A.H./1907 in Agra)

H̲ad̲rat Maulānā Saʿīd Ah̲mad Akbarābādī *rah̲imahullāh* was a distinguished graduate of Dār al-ʿUlūm Deoband, an exceptional orator of India, a research scholar and an author. He had an in-depth knowledge of contemporary sciences together with the sciences of the Sharīʿah. He taught in Dīnī madāris and also rendered sterling services in the Islamic Studies Department of ʿAligarh University. He was an editor of the renowned academic journal, *Burhān*, for many years.

I saw H̲ad̲rat Maulānā for the first time in Dār al-ʿUlūm Deoband. After that I met him a few times in the *Burhān* office in Delhi which was the residence of Maulānā Muftī ʿAtīq ar-Rah̲mān ʿUthmānī *rah̲imahullāh* and the centre of Nadwatul Mus̲annifīn.

After a lengthy period of time I was involved in formulating a syllabus for the madāris and seeing to other issues. I sent invitations to the seniors of all dār al-ʿulūms to come to Dār al-ʿUlūm Falāh̲-e-Dārayn, Gujarat to discuss these issues and ponder over them. I sent a special invitation to H̲ad̲rat Maulānā Saʿīd Ah̲mad Akbarābādī *rah̲imahullāh*. H̲ad̲rat Maulānā accepted the invitation, spent two days at Falāh̲-e-Dārayn and blessed us with valuable pieces of advice.

He addressed an assembly of teachers, guests and students. In the next issue of *Burhān* he wrote a snippet on his impressions during his visit to Tadkeshwar. I used to read *Burhān* very regularly. Maulānā *rah̲imahullāh* had started publishing an article in parts on the battles of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. After reading three or four parts, I

had some objections to certain points. I studied old and recently written books on the life of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* and history books, and then wrote a lengthy letter to H̲ad̲rat Maulānā *rah̲imahullāh*.

H̲ad̲rat Maulānā wrote a detailed reply. With reference to some of the points he said: "According to my investigation the issues are as I wrote in the article." He said with reference to some of the other points: "When the article is completed and compiled into a book form, I will review it." From this letter I gauged his broad-mindedness and the full attention which he paid to opinions voiced by his juniors. In our present times, authors are accustomed to rationalizing and defending their views no matter what.

Subsequent to this correspondence I met him in Mumbai when I attended some meeting. He embraced me very warmly and began speaking about Dār al-ʿUlūm Falāh̲-e-Dārayn and the article which he had written.

The Indian government had formed a committee of a few distinguished scholars to make changes to the syllabus of the madāris. This committee comprised of ʿulamāʾ of the Deoband, Nadwah, Sunnī and Shīʿah schools of thought. The committee compiled its recommendations in the form of a book and had it published. One of the recommendations was to included economics, English, modern philosophy, etc. in the syllabus. H̲ad̲rat Maulānā Akbarābādī was an important member of this committee, so I spoke to him in this regard. We had a detailed discussion on a dearth of teachers who could teach modern sciences, and the difficulties of teaching certain intricate subjects to the third and fourth year students. H̲ad̲rat Maulānā said that there are definitely certain challenges in implementing the recommendations and there is a need

for more contemplation. Unfortunately, no further work was done in this regard.

I was delighted when the recommendation to establish Shaykh al-Hind Academy in Dār al-ʿUlūm Deoband was passed. I wrote a letter to Hadrat Maulānā Akbarābādī and suggested that it would be better if he settled down in Deoband so that he could train a group of students in research methodology. Hadrat Maulānā had experience as a head of Islamic Studies at ʿAlīgarh University and was conversant with modern research methods. It was hoped that through his counselling, the intelligent students of Dār al-ʿUlūm Deoband would benefit. This task also did not see completion.

I recall a historical speech delivered by Hadrat Maulānā Akbarābādī *rahimahullāh* at the 50th anniversary of Nadwatul 'Ulamā' Lucknow. The vice chancellor of ʿAlīgarh University, Janāb Khusro Sāhib, also attended this historical occasion. He delivered a forceful speech on the need to open departments of arts, crafts, trades and modern sciences in the dār al-ʿulūms. In the session of the following day, Hadrat Maulānā Akbarābādī delivered a speech in which he spoke on the objectives of establishing dār al-ʿulūms and opposed such changes to the syllabus which would damage the realization of those objectives. This speech became a topic of discussion. Urdu newspapers published it with bold fonts.

Maulānā Akbarābādī *rahimahullāh* wrote several valuable books which were widely read in India and Pakistan. I too benefited from them. The demise of Hadrat Maulānā *rahimahullāh* was a critical loss to Nadwatul Musannifīn and the *Burhān* periodical. I used to always wait to read his esteemed academic articles and snippets in *Burhān*. This periodical could not maintain its attraction after his demise.

MAULĀNĀ ʿABD AL-HALĪM JAUNPŪRĪ

(Born: 1327 A.H./1909. Passed away on 10 Muharram 1420 A.H./1999)

Hadrat Maulānā ʿAbd al-Halīm Sāhib Jaunpūrī *rahimahullāh* is listed among the famous ʿulamā' and true Sufis of India. Thousands of Muslims and those thirsty for Prophetic sciences benefited from his Dīnī services, and from pledging bayʿat to him for spiritual rectification.

I saw him in the khānqāh of Hadrat Shaykh al-Hadīth *rahimahullāh* for the first time and met him briefly. Subsequently he travelled to Sūrat and blessed Falāh-e-Dārayn Tadkeshwar with his visit in the company of Bhāi ʿAbd al-Hafīz Sāhib Munyār. He addressed a combined assembly of teachers and students. He delivered a simple and enlightening talk which greatly affected the heart. After that I met him on several occasions in Mumbai, Sūrat and Sahāranpūr. He always met me with love and affection, and blessed me with his prayers.

There was a Tablīghī ijtimāʿ in Wāpī (Gujarat) and Hadrat Maulānā also attended. When I went to meet him, he received me affectionately as was his practice. This was a time when – unfortunately – certain differences arose in Mazāhir al-ʿUlūm Sahāranpūr and both conflicting parties were busy printing pamphlets and posters against each other. Groups which were on falsehood were taking advantage of the situation.

Hadrat Maulānā ʿAbd al-Halīm Sāhib was from among the board members of Mazāhir al-ʿUlūm. I said to him: "Hadrat! At least this pamphleteering should stop. Until yesterday we were referring to such and such persons as pious and righteous muftīs and nāzims of Mazāhir al-ʿUlūm. If we write something totally against them

today, it will not auger well for both parties." Hadrat expressed his disappointment and said: "These issues are against my views. I am making efforts to solve them by sitting together with all parties and explaining to them."

Hadrat first laid the foundations of a Dīnī madrasah in Jaunpūr and then moved to Gaurīnī where he built a magnificent centre of learning. Hundreds and thousands of students began coming to it to study the sciences of the Sharīʿah. ʿUlamā' and students from far and wide used to go there in Ramadān for spiritual rectification.

I travelled to Hathaurah, Allāhābād and Jaunpūr in 1996 so I went to Gaurīnī as well. I was most pleased when I saw the madrasah buildings, the administration and the entire programme. Hadrat Maulānā had a stroke, but I still observed him coming to the musjid for salāh while taking support from two persons. I gauged his steadfastness from this.

I attended his assembly and he continued speaking about rectification of the heart until maghrib. Hadrat hosted me for supper after maghrib, made arrangements for my stay in the guest house, and issued instructions [to his attendants] to make arrangements for my journey the next morning before the fajr salāh. A few teachers and students of Dār al-ʿUlūm Falāh-e-Dārayn constantly spend Ramadān with Hadrat who was most pleased by this practice. He asked me about the madrasah, the students and the teachers. He gave me leave after the ʿishā salāh after making duʿā' for me.

Despite his lofty academic capabilities and esteemed position as regards piety and purity, he was extremely simple. It refreshed memories of the personalities of the past. I also observed noble character and humility in

his madrasah students and teachers. This was the effect of H̲ad̲rat's impeccable training.

MAULĀNĀ MUHAMMAD SAʿĪD RĀNDERĪ

(Born: 6 Ramadān al-Mubārak 1327 A.H./22 September 1909. Passed away on 13 Dhū al-Qaʿdah 1396 A.H./6 November 1976)

Hadrat Maulānā Muhammad Saʿīd Rānderī *rahimahullāh* was from among the very capable ʿulamā' of Gujarat. Allāh *taʿālā* blessed him with great organizational skills. He took care of the important post of "principal" of Jāmiʿah Husaynīyyah Rānder for about 22 years. He had a very awe-inspiring personality. Maulānā's father, Maulānā Ibrāhīm Rānderī[1]

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[1] Maulānā Ibrāhīm Sāhib Rānderī: A graduate of Madrasah Amīnīyyah Delhi and Dār al-ʿUlūm Deoband, a former imām of Surtī Jāmiʿ Musjid in Burma, founder of Madrasah Taʿlīm ad-Dīn Burma, former principal of Jāmiʿah Husaynīyyah Rānder, and a board member of Dār al-ʿUlūm Deoband. He was born around the year 1301 A.H. and studied in Madrasah Amīnīyyah in Delhi and Dār al-ʿUlūm Deoband. The following were some of his teachers: Hadrat Muftī Kifāyatullāh Sāhib, Maulānā Diyā' al-Haq Sāhib, Hadrat Shaykh al-Hind, ʿAllāmah Kashmīrī *rahimahumullāh* and others. He was from among the special associates of Hadrat Shaykh al-Hind and Muftī Kifāyatullāh Sāhib and made special financial contributions to the Reshmī Rumāl movement. He attended the Mu'tamar ʿĀlam Islāmī in Makkah Mukarramah with the ʿAlī brothers and Hadrat Muftī Kifāyatullāh Sāhib *rahimahullāh*. It was through his encouragement that Hadrat Muftī Kifāyatullāh wrote *Taʿlīm al-Islam* through whose blessings, every corner of the world is being illuminated to this day. It was also through his sound counsel and efforts that the following seniors visited Burma: Hadrat Thānwī, Hadrat Shaykh al-Islam Madanī, Maulānā Sayyid Asghar Husayn, Maulānā Ahmad Saʿīd Dehlawī, Maulānā Khalīl Ahmad Sahāranpūrī, Maulānā ʿAbd

rahimahullāh, was also a great ʿālim and from among the supporters of the movement of Hadrat Shaykh al-Hind Maulānā Mahmūd Hasan Deobandī *rahimahullāh*. Maulānā Ibrāhīm Rānderī *rahimahullāh* spent some time in Rangoon (Burma) where my father was doing business. My father benefited from his company.

Based on this relationship, Hadrat Maulānā Muhammad Saʿīd Sāhib *rahimahullāh* used to show much affection towards my father. On one occasion my father went to meet him in Rānder and invited him for a certain function in Kāpaudrā. He replied: "Patel Sāhib! What was the need for you to make a special trip? Even if you merely sent me a postcard I would have presented myself." He then arrived on the date which was set and delivered a most impressive lecture. I saw him for the first time on this journey.

Subsequently, when I was a student in Dhābel I used to visit him whenever I went to Rānder. I used to get opportunities of benefiting from his valuable opinions at meetings of Majlis-e-Khuddām ad-Dīn and in the annual jalsahs. He used to listen silently and attentively to whatever was discussed at the Majlis, and when there was an important point to express, he used to present it very judiciously and clearly.

His lectures in the villages used to be most simple. As for the cities of Gujarat, he used to speak in the style and tone that was needed for the Urdu language. He did this so that even the ordinary person may

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al-Latīf Sāhib Purqādwī, ʿAllāmah Kashmīrī, ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahumullāh*. The strength and support which the madāris of India received by virtue of the journey of these personalities is known to all. This great personality of Rānder passed away on 2 Shaʿbān 1373 A.H./6 April 1954 and is buried in the Rānder graveyard. May Allāh *taʿālā* shower His mercies on him.

understand matters of Dīn. However, when he used to address ʿulamā', he used to speak eloquently and in a pure tongue.

I was appointed to the post of principal of Dār al-ʿUlūm Falāh-e-Dārayn in March 1966. I was young and inexperienced, so it was essential for me to consult my elders and seniors. To this end, I went to Rānder to meet him. He was in the library of Jāmiʿah Husaynīyyah. He seated me affectionately. I said to him: "I am not qualified for this post but the board members insisted on me to take it." He said: "There is no need to be worried. A job teaches a person how to do the job. Your experience will increase as you continue doing the various tasks. And if you face a difficulty, you must consult and seek counsel. However, you must remember one point, do not nitpick the teachers who are doing their work. Abstain from pouncing on them for trivial faults. There is no benefit when principals reprimand over trivial matters; there is also a need for them to overlook and disregard certain things."

He was very particular about the character-training of students. On one occasion he came to Dār al-ʿUlūm Falāh-e-Dārayn in the middle of the year. While walking past the classrooms, he would stop, look at the students and proceed. I began thinking to myself: "I do not know what Hadrat Maulānā is looking for." When he passed all the classrooms and entered the office, he said: "I see you people have included English in your syllabus, so I wanted to see if the English language is having an effect on your students or not. I wanted to see whether it has caused any changes in their hairstyles and clothes. All praise is due to Allāh, this has not happened." He then emphasised: "You may certainly teach them the language, but do not allow English culture to come into them."

I happened to attend a jalsah of a well-known centre of India with Hadrat Maulānā. We stayed over at that place for three days. We went to Dār al-ʿUlūm Deoband on our return. Hadrat Maulānā's son[1] was studying there at the time.

Hadrat Maulānā's son invited us for tea. Gujarati students and other ʿulamā' who were travelling with us were assembled. Maulānā asked us: "We have come from a certain institute. Do you find any difference between that place and this?" We remained silent. He said: "When the students of Dār al-ʿUlūm Deoband meet you, they offer salām immediately. After maghrib, the Naudarah is filled with students. The first few rows of the musjid is filled before the congregation. The

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[1] Hadrat Maulānā Mahmūd Shabbīr ibn Maulānā Muhammad Saʿīd Rānderī: a graduate of Jāmiʿah Husaynīyyah and presently its principal. He was born on 23 June 1952 to the well-known academic family of Rānder. He graduated from Jāmiʿah Husaynīyyah in 1974 and proceeded to Dār al-ʿUlūm Deoband for further studies. The following personalities were some of his teachers: Maulānā Ahmadullāh Sāhib Rānderī, ʿAllāmah Shams ad-Dīn Afghānī, Maulānā Muhammad Saʿīd Rānderī, Maulānā Ghulām Rasūl Sāhib Baursadī, Maulānā Hāshim Sāhib Bukhārī, Muftī Mahmūd Hasan Gangohī, Maulānā Wahīd az-Zamān Kīrānwī, Maulānā Miʿrāj al-Haq Sāhib, Mullā Husayn Bihārī *rahimahumullāh.* He has been teaching in Jāmiʿah Husaynīyyah since 1976. He was appointed its principal when the former principal, Maulānā Ismāʿīl Sāhib Motā *rahimahullāh* passed away. He is reserved by nature, has an investigative acumen, soft-natured, extremely humble, an ardent worshipper and a reminder of the righteous personalities of the past. He is included among those ʿulamā' who gave preference to devoting themselves to knowledge over getting married. May Allāh *taʿālā* bless him in his life and may He cause this fountain of knowledge and practice to continue flowing copiously. Āmīn.

effects of our elders are clearly observed here. Bhāi! This is Deoband. This is Deoband."

Hadrat Maulānā's *Tirmidhī Sharīf* lessons were well-known and popular. He used to stress training the students on delivering lectures. He used to say: "When our students graduate and go among the masses, two things are always needed: the habit of imāmat and delivering lectures. The masses do not worry about how a student studied *Hidāyah* or how good he is in Arabic literature. They consider performing salāh and delivering lectures to be the criteria for excellence. This is why together with academic capabilities, practising these two [imāmat and delivering lectures] is most essential."

Maulānā was a widely read scholar. This is why Western-educated people used to benefit from him and he was able to provide convincing answers to their questions. He was very balanced in his temperament. Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh* was his teacher and his shaykh. At the same time, he had cordial and respectful relations with Qārī Muhammad Tayyib Sāhib *rahimahullāh*, Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh* and Hadrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh*. He used to emphasise on students to go and meet the pious elders and seniors.

Unfortunately this sun of knowledge, practice, abstinence and piety set on 6 November 1976. May Allāh *taʿālā* shower His mercies on him.

MAULĀNĀ MUFTĪ KIFĀYATULLĀH

(Born: 1292 A.H./1875 in Shāhjahānpūr. Passed away 13, 14 Rabīʻ ath-Thānī 1372 A.H./31 December 1952)

Hadrat Maulānā Kifāyatullāh Sāhib *rahimahullāh* is well-known as the Grand Muftī of India. He was always viewed with respect in academic and political circles by virtue of his impeccable academic acumen, political views, determination and courage. He reached a level of perfection in the field of issuing fatāwā. He conveyed Madrasah Amīnīyyah Delhi to its peak, was the president of Jamʻīyyatul ʻUlamā' Hind for many years, and was a consultant to Dār al-ʻUlūm Deoband and many other esteemed institutes. He did a great favour to the ummat by preparing *Taʻlīm al-Islam* for children in four parts.

I took admission in Dār al-ʻUlūm Deoband in 1949 and several distinguished ʻulamā' attended the Dār al-ʻUlūm's board meeting on one occasion. Hadrat Muftī Sāhib was from among them. I was standing near the Maulsarī while this group of ʻulamā' was proceeding towards the principal's office. Hadrat Muftī Sāhib was at the head of this group followed by Maulānā Ahmad Saʻīd Sāhib and other ʻulamā'. Hadrat Muftī Sāhib was wearing very simple clothes, he was short in height and was of dark complexion. I assumed him to be one of the attendants who was conveying this group to the office.

Maulānā Ahmad Saʻīd Sāhib had an Arab scarf on his head, was quite tall and had on expensive clothing. My eyes were focussed on him. A student who was standing close by asked me: "Do you know the one who is walking at the head of this group?" When I replied in the negative he said: "That is the Grand Muftī of India Maulānā Kifāyatullāh Sāhib." I was astounded because I could not match his grand title with his absolute

simplicity. Allāh is the greatest! When all the members entered the office, I went in that direction, stood near a wall and observed Hadrat Muftī Sāhib. He was sitting at the head, while all the other ʿulamāʾ were sitting in a circle around him.

Hadrat Muftī Sāhib then joined the congregation for the zuhr salāh in Dār al-ʿUlūm's Musjid-e-Fauqānī. I also joined. When I completed my optional salāhs, I went forward to pick up Hadrat Muftī Sāhib's shoes to place them outside for him. He took his shoes swiftly from my hands and said: "O brother! These are my shoes! Where are you taking them!?" I got scared and stood to one side. Muftī Sāhib smiled and proceeded forward. Another ʿālim who was with him said to me: "Muftī Sāhib does not like anyone to place his shoes for him. He addressed you in this way jokingly." This was my first and last meeting with Hadrat Muftī Sāhib. I never met him again nor did I get an opportunity to hear him speaking in any assembly.

Hadrat Muftī Sāhib passed away when I had left Dār al-ʿUlūm Deoband and returned to my studies in Dhābel. The Muftī of Gujarat, Hadrat Maulānā Muftī Ismāʿīl Bismillāh Sāhib Dhābelī *rahimahullāh* delivered a painful lecture of condolence. He spoke about Hadrat Muftī Sāhib's academic and practical excellences. My heart began trembling when I heard all this and thought about the great man whom I had met but from whom I did not derive any benefit.

ما كل ما يتمنى المرء يدركه – تجري الرياح بما لا تشتهي السفن (ديوان المتنبي)

A person does not realize everything which he wishes for. There are times when the winds blow in a manner which is not suitable to the ships.

However, I did meet Maulānā Ahmad Saʿīd Dehlawī *rahimahullāh* in Simlak, district Sūrat. I heard his lectures and attended his assemblies. I also had the opportunity of serving him at the residence of my friend, Marhūm Yūsuf Nānā Sāhib. I rarely heard Urdu as beautiful as the one spoken by Maulānā Ahmad Saʿīd Sāhib.

May Allāh *taʿālā* shower His mercy on them all. Āmīn.

MAULĀNĀ MUFTĪ MUHAMMAD SHAFĪʿ

(Born: 1314 A.H./1896 in Deoband. Passed away 11 Shawwāl 1396 A.H./6 October 1976)

Hadrat Maulānā Muftī Muhammad Shafīʿ Sāhib Deobandī *rahimahullāh* was from among the distinguished graduates of Dār al-ʿUlūm Deoband and a man who held a distinguished position among muftīs. In addition to teaching, educating, issuing fatāwā and writing books, he was occupied in political issues.

When I went to Dār al-ʿUlūm Deoband in 1959, Hadrat Muftī Sāhib had already emigrated to Pakistan and settled down in that country. However, he did come to Deoband while I was there. When we heard of his arrival, I think we most probably went to the house of Maulānā Khurshīd Sāhib after ʿasr salāh and had the opportunity of meeting him.

I asked Hadrat Muftī Sāhib about the Jamāʿat-e-Islāmī and Maulānā Abū al-Aʿlā Maudūdī Sāhib. He replied that Maudūdī Sāhib has erred in several places. However, if our circles endeavour to rectify him and reconcile with him – instead of alienating him – then it would be good because of the man's abilities. At the time, Maudūdī Sāhib's *Khilāfat wa Mulūkīyyat* and other similar books were not published as yet. Later on I learnt that Hadrat Muftī Sāhib's opinion of him had changed considerably. Allāh *taʿālā* knows best.

Thereafter I think it was in 1959 when I met Hadrat Muftī Sāhib on the occasion of hajj in Minā. I had questions about certain issues related to hajj. I presented them to him and he explained them to me. The entire room was filled with people who had come to meet him. Hadrat was explaining the rules and virtues of hajj while the people were benefiting from him. Some time before maghrib I went to meet him with the

intention of leaving, requested his duʿās and returned to my tent. I did not get a chance to meet him again. However, I did get the chance of listening to his tafsīr over the radio, and reading it after it was published.

I benefited from Hadrat Muftī Sāhib's other books as well. Hadrat's books are clear and straightforward which can be understood easily by incapable students like ourselves. Allāh *taʿālā* conferred phenomenal popularity to Hadrat Muftī Sāhib's tafsīr. In addition to India and Pakistan, his tafsīr is seen in the homes of Muslims in Africa, Europe, America, Canada and other countries. After Hadrat Muftī Sāhib's demise, I had the opportunity of visiting Dār al-ʿUlūm Karachi which was established by him and which has developed into a world-renowned institution today.

I had the opportunity of meeting Hadrat Muftī Sāhib's son, Hadrat Muftī Muhammad Rafīʿ ʿUthmānī Sāhib in Canada. I heard his impressive lectures and had the opportunity of travelling with him to Buffalo City in America. I also met his other son, Hadrat Muftī Taqī ʿUthmānī Sāhib in Karachi, Canada and in London on one occasion. Allāh *taʿālā* blessed both sons with esteemed academic and religious positions. I, together with thousands and thousands of people, benefited from the writings of Hadrat Muftī Taqī ʿUthmānī Sāhib and am still benefiting from them.

May Allāh *taʿālā* reward them with the best of rewards on our behalf and on behalf of all Muslims. Āmīn.

MAULĀNĀ AHMAD NŪR PESHĀWRĪ

(Born 1880 in ʿInāyatābād, Sarhad, Pakistan)

Hadrat Maulānā Ahmad Nūr Sāhib Peshāwrī *rahimahullāh* was a very capable scholar and experienced teacher. He taught in Jāmiʿah Islāmīyyah Taʿlīm ad-Dīn Dhābel, Jāmiʿah Husaynīyyah Rānder and a few other madāris.

When I went to Dār al-ʿUlūm Deoband in 1959 with Maulwī ʿAbd ar-Rahmān ibn Maulwī Ismāʿīl Gārdī and his brother Habīb ar-Rahmān, Hadrat Maulānā *rahimahullāh* was living near the Dār al-ʿUlūm in a room in Chattah Musjid. I used to visit him occasionally. I then thought of studying the introduction of *Mishkāt al-Masābīh* under Hadrat Maulānā. My request was presented to him and he agreed. The lessons commenced, he would listen to me reading the text and then explain it. Sometimes he would be in an energetic mood so he would order sweetmeats after the lesson, prepare tea and present these things to us with much enthusiasm.

Hadrat was quite short-tempered and had a very free-loving temperament. This is why he could not settle down anywhere permanently.

He spent the last days of his life in Sūrat. He used to lay an ordinary bed near the pond of the Sūrat Jāmiʿ Musjid while a few well-wishers of Sūrat used to see to his meals.

I was serving Dār al-ʿUlūm Falāh-e-Dārayn Tadkeshwar at the time. Whenever I had to go to Sūrat I would take out some time to go and meet him.

He said to me one day: "Maulwī Sāhib! You must prepare questions for the students who are studying *Nūr al-Īdāh* and ask them to answer those questions.

For example, in the chapter on water, ask them the different categories of water. How many buckets of water must be removed if a pigeon dies in a well? And so on. Continue similar exercises for *Qudūrī, Sharh Wiqāyah* and *Hidāyah*. Allāh willing, they will become half muftīs by the time they graduate."

I heard many other valuable points from him. I wish I had noted them down so that many points of experience would have been preserved.

May Allāh *taʿālā* recompense Hadrat Maulānā with the best of rewards for his services and may He bless him with Jannatul Firdaus. Āmīn.

MAULĀNĀ H̲ABĪB AR-RAH̲MĀN A'Z̲AMĪ

(Born 1319 A.H./1901 in Mau, district Aʿz̲amgarh. Passed away on 10 Ramad̲ān 1412 A.H./16 March 1992)

Maulānā H̲abīb ar-Rah̲mān S̲āh̲ib Aʿz̲amī *rah̲imahullāh* was a resident of Mau Nath Bhanjan, district Aʿz̲amgarh and a distinguished graduate of Dār al-ʿUlūm Deoband. He was one of the most outstanding students of H̲ad̲rat Maulānā Sayyid Anwar Shāh Kashmīrī *rah̲imahullāh* and a unique personality in the field of H̲adīth.

He was seen with respect and admiration in the academic circles of India and Pakistan, and the rest of the Islamic world. The popularity of his academic services had reached Egypt, Syria and other Arab countries.

I was teaching the intermediate classes at Jāmiʿah Islāmīyyah Taʿlīm ad-Dīn Dhābel from 1961-1965. The principal, Maulānā Muh̲ammad Saʿīd Buzurg *rah̲imahullāh* invited H̲ad̲rat Maulānā to the Jāmiʿah. He accepted the invitation and stayed over at the Jāmiʿah for two days.

This was a rare opportunity for teachers and students to meet him. An assembly was arranged outside the teachers' quarters of the Jāmiʿah. Most of the teachers of the Jāmiʿah were in attendance.

I was also present. I respectfully asked him: "H̲ad̲rat! How many years are required to gain proficiency in the science of H̲adīth?" He looked in my direction in his unique way and said: "Maulwī S̲āh̲ib! You are speaking about proficiency!? We have spent our entire lives and developed just a little affinity with this subject. Now when I look at a manuscript I hesitate and think that a

certain word will not be here. Then when I compare it with other manuscripts, I find the correct word."

Hadrat's deep understanding of the science of Hadīth has also been acknowledged by the 'ulamā' of Egypt.

This was my first meeting with Hadrat. Subsequently, I had opportunities of meeting him at Dār al-'Ulūm Deoband and other places.

I needed Hadīth teachers at Dār al-'Ulūm Falāh-e-Dārayn so I went to Mau and consulted with Hadrat Maulānā about finding a suitable person. He advised me to obtain the services of Maulānā Zayn al-'Ābidīn Sāhib[1] who was teaching Hadīth at the madrasah in

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[1] Maulānā Zayn al-'Ābidīn Sāhib A'zamī: He was a great Muhaddith, a graduate of Dār al-'Ulūm Deoband, a khalīfah of Hadrat Maulānā 'Abd al-Jabbār Sāhib A'zamī, founder of Shu'bah Takhassus fī al-Hadīth fī al-Hind, a former lecturer of Hadīth and head of the Department of Hadīth Specialization in Mazāhir al-'Ulūm Sahāranpūr. He was born in Pūrah Ma'rūf village of A'zamgarh in 1351 A.H. His early studies were in his hometown at Madrasah Ma'rūfīyyah and then at Ihyā' al-'Ulūm in Mubārakpūr. He then proceeded to Dār al-'Ulūm Deoband where he came out first in the Daurah Hadīth class of 1372 A.H. His teachers included Shaykh al-Islam Madanī *rahimahullāh*, 'Allāmah Balyāwī *rahimahullāh* and Hadrat Shaykh al-Adab *rahimahullāh*. His classmates included Maulānā Anzar Shāh Kashmīrī *rahimahullāh* and Maulānā Ni'matullāh Sāhib A'zamī. After graduation, he taught in Dār al-'Ulūm Chāphī, Mazhar al-'Ulūm Benares, Madrasah Islāh Sarā-e-Mīr and other madāris. He was generally appointed to the post of Shaykh al-Hadīth. In 1415 A.H. he was appointed as the head of the Department of Hadīth Specialization at Mazāhir al-'Ulūm. The following are some of his written works: *at-Ta'līqāt as-Sunnīyyah 'Alā Sharh al-'Aqā'id an-Nasafīyyah, Tahqīq Risālah al-Awā'il, Tahqīq Kitāb al-Mughnī li al-'Allāmah al-Fatnī*. He had considerable affinity with the science of

Sarā-e-Mīr. I proceeded to Sarā-e-Mīr and met the Maulānā in the morning but he excused himself because a teacher had left Sarā-e-Mīr just a few days ago for Hyderabād.

The Maulānā said: "If I were to leave this place now it will be a major loss to the students." He had a valid excuse so I did not consider it appropriate to persist and went back to Mau.

Maulānā Zayn al-ʿĀbidīn had added: "I have made Hadrat Maulānā Inʿām al-Hasan Sāhib in Nizām ad-Dīn my superior and I cannot do anything without first consulting him." I was most impressed by this statement because although he was a senior Hadīth lecturer, he made himself subservient to his elders. This quality is rarely found nowadays.

Anyway, I went back to Mau to Hadrat Maulānā Habīb ar-Rahmān Sāhib and related what transpired with Maulānā Zayn al-ʿĀbidīn Sāhib. Hadrat Maulānā then mentioned Maulānā Sulaymān Khayrābādī[1] in

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narrators of Hadīth. He passed away on 16 Jumādā al-Ukhrā 1434 A.H./28 April 2013.

[1] Maulānā Muhammad Sulaymān Sāhib Shamsī Khayrābādī: A graduate of Madrasah Miftah al-Ulum Mau, a student of Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh*, a khalīfah of Hadrat Maulānā ʿAbd al-Halīm Sāhib Jaunpūrī *rahimahullāh*, the first Shaykh al-Hadīth of Jāmiʿah Akkal Kawwā, and a well-known debater. He was born in Shawwāl 1336 A.H./July 1918 in his hometown, Khayrābād, district Aʿzam Garh, Mau. He studied in Madrasah Miftāh al-ʿUlūm and Madrasah Manbaʿ al-ʿUlūm, and graduated in 1939. Maulānā Habīb ar-Rahmān Aʿzamī, Maulānā ʿAbd al-Latīf Sāhib Nuʿmānī and Maulānā Muhammad Ayyūb Sāhib were from among his senior teachers. He taught in Madrasah Madīnatul ʿUlūm Rasūlī, district Bārah Bankī, Madrasah Bayt al-ʿUlūm Māligāon, Dār

Māl̄īgaon by saying: "I have confidence in him. If you can convince him, he will prove to be a worthy candidate. However, I was the one who sent him there, so I cannot write to him directly. If you can convince him [to join your madrasah], I have no objection."

I proceeded to Māligāon, spoke to Maulānā Sulaymān S̲āh̲ib and eventually convinced him to join us in Tadkeshwar. Maulānā Sulaymān was a very capable, pleasant and affable person with a jovial temperament. He remained in Tadkeshwar for one year but was forced to go back to Māligāon because of certain domestic issues.

From Māligāon, Maulānā Ghulām Muh̲ammad Wastānwī Falāh̲ī took him to Akkal Kawwā's Jāmiʿah Islāmīyyah Ishāʿat al-ʿUlūm to serve as its Shaykh al-H̲adīth.

The ʿulamā' whom H̲ad̲rat Maulānā H̲abīb ar-Rah̲mān S̲āh̲ib identified as capable ʿulamā' most certainly rendered phenomenal services in the field of H̲adīth.

H̲ad̲rat Maulānā H̲abīb ar-Rah̲mān S̲āh̲ib rendered most important services in his annotations to *Mus̲annaf ʿAbd ar-Razzāq* and *Musnad H̲umaydī* which are highly regarded favours to the academia. H̲ad̲rat Maulānā's Urdu writings are also well-known and well-received. May Allāh *taʿālā* accept his grand services

al-ʿUlūm Falāh̲-e-Dārayn Tadkeshwar and Jāmiʿah Akkal Kawwā. He generally taught *Bukhārī Sharīf* in these institutes. During his one-year stay in Falāh̲-e-Dārayn (1393/4 A.H./1973/4), he taught *H̲usāmī, Mishkāt, Nukhbah al-Fikr, Sharh̲ Wiqāyah, Abū Dāwūd, Nasa'ī* and other books. Unfortunately he passed away on 19 Ramad̲ān 1421 A.H./28 December 1999. May Allāh *taʿālā* shower His mercies on him.

and confer him with lofty ranks in Jannatul Firdaus. Āmīn.

SHAYKH MAHMŪD ʿABD AL-WAHHĀB TANTĀWĪ MISRĪ

(died 1978)

During the principal-ship of Hakīm al-Islam Maulānā Qārī Muhammad Tayyib Sāhib *rahimahullāh* in the 1950's, the President of Egypt, Anwar as-Sādāt visited India. He was invited to Dār al-ʿUlūm Deoband where he was received most augustly. He was introduced to the services of Dār al-ʿUlūm Deoband. In the course of the welcome speech, a request was made to him to send Arabic language and literature teachers to Dār al-ʿUlūm Deoband from Azhar University.

President Anwar as-Sādāt was very impressed with the teachers and students of Dār al-ʿUlūm Deoband. On his return to Egypt, he sent two teachers from Azhar University. One was Shaykh ʿAbd al-Munʿim an-Namir *rahimahullāh* and the other was Shaykh ʿAbd al-ʿĀl al-ʿAqabāwī *rahimahullāh*.[1] The students of Dār al-ʿUlūm benefited tremendously from these two teachers. They remained in Deoband for two years and returned to Egypt.

Azhar University then sent Shaykh Mahmūd ʿAbd al-Wahhāb Mahmūd in their place. I was staying in Deoband at the time because I was there to supervise

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[1] These two scholars arrived in 1375 A.H./1956 and remained in Deoband for two years. President Anwar as-Sādāt visited in 1373 A.H. On this occasion, Hadrat Hakīm al-Islam *rahimahullāh* expressed his desire to establish links between Azhar University and Dār al-ʿUlūm Deoband. The sending of these two scholars was a prelude to the establishment of these links. (*Tārīkh Dār al-ʿUlūm Deoband*, vol. 1, p. 338)

Maulwī ʿAbd ar-Rahmān Gārdī, the son of Maulānā Ismāʿīl Gārdī (of Johannesburg). This was an ideal opportunity for me to benefit from the teachers of Dār al-ʿUlūm Deoband.

I developed a bond with Shaykh Mahmūd ʿAbd al-Wahhāb Mahmūd *rahimahullāh* and I used to attend his classes daily. He was a well-mannered and religious personality. He used to treat the students in a very cultured manner, and was very particular about correcting their pronunciation of Arabic words.

He used to listen to each of the students' lesson, correct their pronunciation and explain the meanings of words. Before commencing the day's lesson, he would say:

قُلْنَا بِالْأَمْسِ

Yesterday we said…

He would then explain the gist of the previous day's lesson.

Bearing in mind that I was living with Maulwī ʿAbd ar-Rahmān Gārdī and I hadn't taken a formal admission in Dār al-ʿUlūm, the Shaykh used to take me with him on his journeys in Deoband and beyond Deoband. This special companionship benefited me immensely. I got the opportunity of learning new Arabic expressions, and errors in my expressions were also corrected.

Due to my continuous companionship with the Shaykh, I got to know the litterateurs of the Arab world, especially those of Egypt. I got to read many excellent Arabic books through him, and this got me accustomed to modern Arabic.

Shaykh Mahmūd used to take us to the market to buy fruit, biscuits and other necessities but he would

always carry the goods himself. Despite our insistence, he would not give them to us to carry. He used to say:

صَاحِبُ الْمَالِ أَحَقُّ بِهِ

The owner of the goods is more eligible to them.

We used to be most embarrassed to walk empty-handed with the Shaykh.

I found the Shaykh to be very clear and principled in his dealings. The Shaykh's monthly remuneration used to come from Egypt via Punjab Bank. On one occasion, it did not come on time. The Shaykh came personally to our room and requested to borrow 200 rupees. We gave it to him immediately. He took out a piece of paper and wrote: "Today I borrowed 200 rupees as a debt from ʿAbdullāh ibn Ismāʿīl for a period of 15 days."

I said: "O Shaykh! There is no need for this." He replied:

هٰذَا حُكْمُ اللهِ، أَمَا قَرَأْتَ: اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ

This is an order of Allāh. Have you not read the verse: When you deal with each other in credit transactions for a fixed period then write it down.[1]

He then gave the piece of paper to me. When his money arrived after a few days, he came immediately to me and said:

هَاتِ الْوَرَقَةَ

Give me the piece of paper.

He tore it and gave me 200 rupees.

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[1] Sūrah al-Baqarah, 2: 282.

On one occasion the Shaykh was experiencing a lot of discomfort because his eyes had become inflamed. We took him to an eye-specialist in Sahāranpūr and said to the doctor: "This is our teacher from Egypt. Kindly examine him and give him some medicine." The doctor made him lie down and began cleaning his eyes after dipping cotton-wool in boiling water. After cleaning his eyes, he immediately tried to put some medicine in them. The Shaykh shouted loudly and sat up. The Shaykh was quite large-bodied. The doctor became excited when he heard him scream and moved aside. The Shaykh said:

لا يا دكتور! عيني ساخنة

O doctor! My eyes are still very hot.

What he meant was that they were still hot, and the cold medicine should not be applied so quickly.

I explained this to the doctor. The doctor waited for a while and then applied the medicine. When we left the clinic, the Shaykh said to me:

من قال لك إنه دكتور؟ هو لا يعرف شيئا بسيطا!

Who told you that he is a doctor!? He does not even know a simple thing like that!

We remained silent and listened to whatever the Shaykh had to say.

The Shaykh had a unique interest in the Qur'ān. He was an excellent h̲āfiz̲ and would recite the Qur'ān whenever he got a chance. There was a lot of pain in his voice and his reading would always affect us. Shaykh ʿAbd at-Tawwāb Mis̲rī had been sent by Azhar University to Manz̲ar al-Islam Bareilly. He used to come quite often to meet Shaykh Mah̲mūd in Deoband. He said to us one day:

شيخ محمود يقرأ القرآن بقلبه

Shaykh Ma<u>h</u>mūd recites the Qur'ān with his heart.

He used to continue reading the Qur'ān on the train during our journeys to Delhi, Sahāranpūr and other areas. Even the non-Muslim travellers used to listen attentively to his recitation.

I benefited a lot from the Shaykh's company at home and while on journeys. The Shaykh too was very affectionate towards me. I continued receiving letters from him after his return to Egypt. Unfortunately, my collection of letters from various personalities got mislaid. In that collection were the letters in Arabic of the Shaykh. To Allāh we belong and to Him is our return. May Allāh *ta'ālā* elevate the ranks of the Shaykh. Āmīn.

MAULĀNĀ ʿABD AL-MĀJID DARYĀBĀDĪ

(Born: 16 Shaʿbān 1310 A.H./16 March 1892. Passed away in 1399 A.H./1978)

It was most probably in 1959 when the South African students at Dar al-ʿUlūm Nadwatul ʿUlamā' invited the South African students of Deoband and other madāris for a jalsah during the summer holidays. Maulānā Ibrāhīm Mia, Maulwī Yūsuf Karān, Maulwī Ibrāhīm Bakhsh, Maulwī ʿAbd ar-Rahmān Gārdī and others proceeded to Lucknow. I took this as an opportunity to meet several teachers of Nadwatul ʿUlamā' and to benefit from Nadwah's library.

During our stay in Nadwah we received the news that Hadrat Maulānā ʿAbd al-Mājid Daryābādī *rahimahullāh* has arrived from his hometown, Daryābād, to Lucknow and that he is staying over in Kachehri Road at the house of Maulwī ʿAbd al-Qawī Sāhib who is the manager of the periodical, *Sidq Jadīd*.

I had been reading *Sidq Jadīd* since around 1952 and was very impressed by the unique writing style of Maulānā Daryābādī. I had also perused through several of his books. I was therefore extremely desirous of meeting him. However, it was necessary to obtain permission and to make an appointment to meet him. We went to Maulānā Abū al-ʿIrfān Sāhib Nadwī, who was listed among the famous lecturers of Nadwah at the time, and requested him to obtain permission for us to meet Maulānā Daryābādī.

Maulānā Abū al-ʿIrfān Sāhib was most kind to us by phoning Maulānā Daryābādī and informing him that a few South African students from Deoband are here and are desirous of meeting him. Maulānā Daryābādī

replied that he can set aside 15 minutes from 6am to 6:15am the next morning. If there are 3-4 students, arrangements for tea can be made. If there are more, tea arrangements cannot be made.

Maulānā Abū al-ʿIrfān S̲āh̲ib conveyed his reply to us and asked us if we will be able to reach by 6am the next morning. We replied: "Allāh willing, we will most certainly reach on time, there will be four of us, and we will have tea with H̲ad̲rat."

We got ready the next morning, took a rickshaw and reached H̲ad̲rat's place before time. We met Maulwī ʿAbd al-Qawī S̲āh̲ib, the manager of *S̲idq Jadīd* who informed us that we are five minutes early, so we should wait for a while. When it was almost 6am, we were called upstairs and Maulānā Daryābādī entered from another room. Maulānā was well-known for his strict timetable and we experienced it on that day.

After greeting him and exchanging pleasantries, we posed a few questions to Maulānā Daryābādī who provided brief answers. The Maulānā was wearing a simple coat, he had a white beard, and a tall hat on his head. We were astounded when we came face to face with this great Urdu litterateur of his time, a distinguished critic, and a famous author of an Urdu and English tafsīr.

In the course of our conversation with him, tea and pūrīs were presented to us. At exactly 6:15am we sought permission to leave, shook hands and departed.

When we returned to Deoband, Maulānā Ibrāhīm Mia received a postcard in which H̲ad̲rat Maulānā expressed his approval of our strict adherence to time and our appropriate manner of speaking with him. We thanked Allāh *taʿālā* for enabling us to meet a famous author of the sub-continent and a disciple of H̲ad̲rat Thānwī *rah̲imahullāh*, and receiving his duʿās. From

among Maulānā Daryābādī's writings, the following really appealed to me: *Hakīm al-Ummat Nuqūsh wa Ta'aththurāt, Muhammad ʿAlī Kī Dhātī Diary, Safar Nāmah-e-Hijāz, Akbar Merī Nazar Mei.*

I sent letters on a few occasions to *Sidq Jadīd*, and Hadrat Maulānā published them as a way of encouragement for me. The style of writing in *Sidq Jadīd* was unique and pleasing to the heart. The scholars of the sub-continent used to constantly read it and pass it on to others. Its "true stories" and "short anecdotes" used to be translated into several languages. The weekly *Muslim Gujarat* which was published from Sūrat used to regularly publish the "true stories" from *Sidq Jadīd* in Gujarati.

Meeting such a great scholar and personality was certainly a pleasant occasion for me. Maulānā Daryābādī's Urdu tafsīr, *Tafsīr Mājidī*, is a great and beneficial tafsīr. The Maulānā had read many books on the Taurāh, Injīl and the Hindu religion. His tafsīr therefore contains useful references to these aspects.

Many articles on the Maulānā's life and services have been published. Reading them will prove to be most beneficial.

TRANSLATOR'S NOTE

All praise is due to Allāh *taʿālā* translation of this book was completed on 1 Muharram 1438 A.H./03 October 2016. We pray to Allāh *taʿālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

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